CHRISTMAS MESSENGERS

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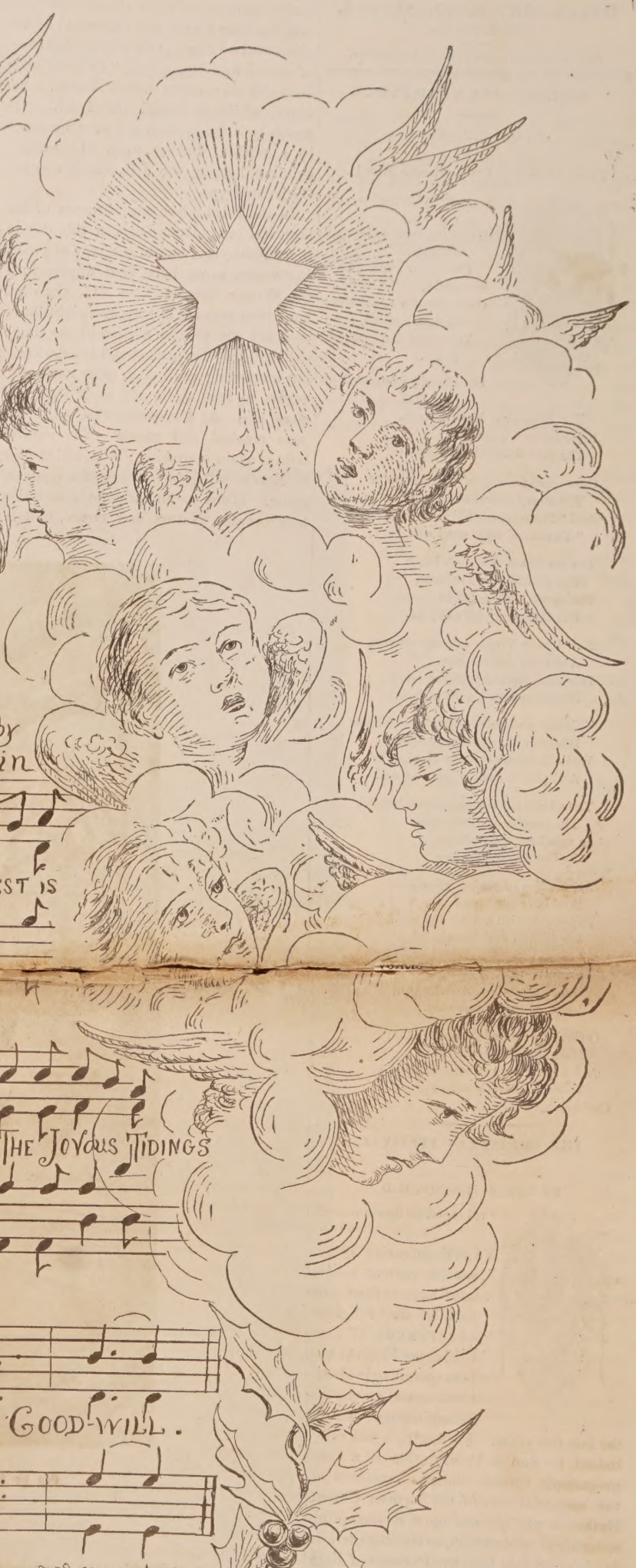
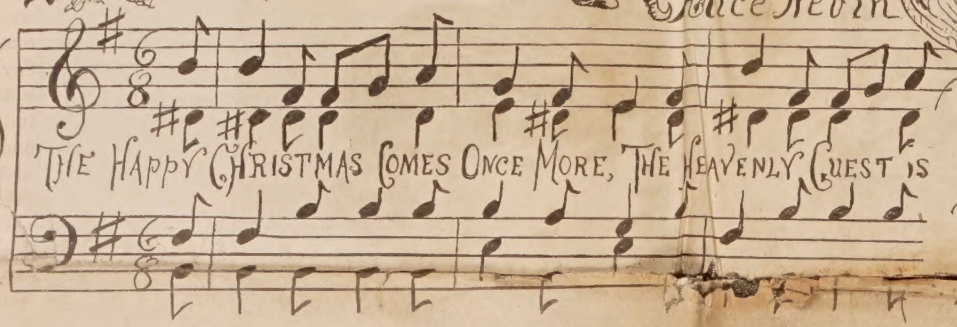

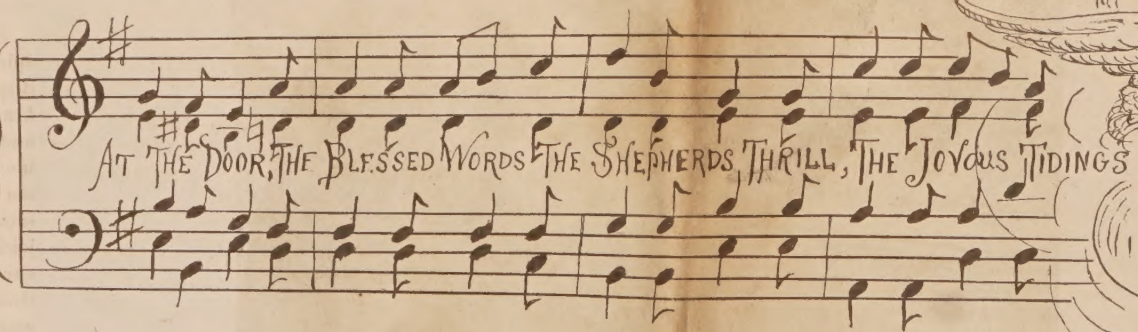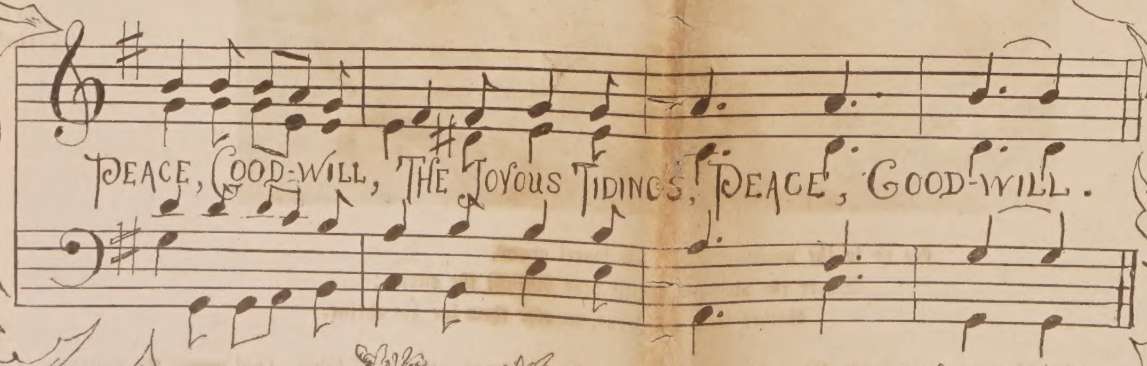

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SEQUENCE FOR CHRISTMAS.

CHARLES H. A. ESLING.

From the ancient Franco-Roman Missals.

THE circling year has brought around
The dear old feasts again,
Once more we wake our anthem's sound,
To join the angels' strain.

For like a bridgroom from his couch,
The Babe from Mary's womb,
Rejoicing as a giant runs
The path that seeks the tomb.

Once more the angels' glorious notes
The starry heavens thrill,
And "Peace on earth," re-echoing floats,
"To men of right good will."

The era dawns that doth begin
The grandest days of time,
The epoch truly noted in
The Cumean Sybil's rhyme.

Now let the Virgin rule the spheres,
And close the iron age,
In primal freshness let the years
Mount up time's golden stage.

This day and month the glad sun takes
His path of lengthening bloom,
While Balaam's star the Magi wakes,
And puts to flight night's gloom.

The Christ is born, henceforth behold,
The prophecies made true,
In ages long ago foretold,
By Gentile and by Jew.

All vestiges of ancient crime,
And later sin erased;
Thy womb with quickening sublime,
Oh faithful maid, is graced.

The sacred [illegible]
Unto the Lord gives way;
When He, to cancel Adam's ban,
Assumed our human clay.

O Christ, anointed Saviour, Thou
Hast brought these gifts of heaven;
Aid us, Thy favored suppliants now,
To keep what Thou hast given.

Christmas, 1882.

THE CHRISTMAS FESTIVAL.

BY REV. J. H. GOOD, D. D.

"The life was the light of men."
John 1: 4.

EVERY attentive observer of current events must have noticed how rapidly the religious observance of the Christmas Festival has been spreading in all directions, and among all denominations, within the last few years. Formerly, it was rare, indeed, to find a Presbyterian or a Congregational Church that made account of the memorial day of the birth of Christ. Rather, it was frowned upon, as something savoring of superstition, or tending thereto. It is known that both the Puritans of England, and the Puritans of Scotland, started out with a strong opposition to all Holy Days, and the festival observance of the same. And yet to-day, all through New England, as well as the other States, the observance of Christmas in some form, is well nigh universal. In other words, the Festival has worked its way into the consciousness of American Christendom, as an eminently fit memorial, against the very strongest prejudices and opposition. That opposition may have had a relatively just ground, two hundred years ago, in the circumstances of that age. But it was nevertheless one-sided. For it is meet and right that the birth-day of Him who was, and is, "the life and the light of men," should be celebrated with universal acclaim.

This, in the first place, because of its undeniable suitableness. The entrance into this world, and into humanity, of the divine Logos, or the birth of the divine-human Saviour (Son of God and Son of man), was *an event* which certainly has no parallel in the history of the world, *in importance, in thrilling interest, and in sublimity.* When we think of the character of the person, of the work He has done, of His influence on the stream of human history, of His regenerating power on individuals, and of His priestly and kingly work in the tabernacle above, surely we may call His birth an event of everlasting importance, that deserves to be commemorated *above all others* by a memorial day.

In the second place, because of its entire agreement with the spirit of Christianity, as revealed in the word of God, and apprehended by the Church Universal. For many centuries, we know, the day of Christmas has been hailed and celebrated by the pious of the Church, as a day of glad news, of sacred festivity, of joy, "for unto us is born this day, in the city of David, a Saviour, which is Christ the Lord." He certainly is the greatest gift ever bestowed by a faithful Father upon His earthly children, longing for deliverance and the Christian Hope.

In the third place, also, because of the beautiful coincidence between this day in the natural year, and in the year of grace. For weeks, as we have been approaching the Winter Solstice (Dec. 21), the days have been growing shorter, the nights have included the greater portion of the time; the light has diminished and the darkness has increased; until man, quite naturally, begins to long again for more light and more life. At Christmas this point has been reached and passed. The natural light is again increasing; soon, too, the life of Nature will give evidence of a re-awakening. There is an intimate connection here between Nature and Grace, that is, perhaps, more easily felt than explained. In mid-winter, the heart yearns for more natural light, and the Christian feels in this the symbol of the longing of the soul for the "light and the life of men." Under this view, it were greatly to be wished, if our civil year could be so changed as to commence with Christmas. The selection of January 1st as the beginning of the civil year was altogether arbitrary. How much better, if both Church and State could unite in fixing upon the birth-day of Christ as the beginning day of the year!

In the fourth place, further, because the religious observance of this day gives us one of the best forms of true worship, such as it ought to be at all times, but unfortunately is not. Dr. Duryea has lately said (and we think with considerable truth), "that worship is one of the lost arts." In many Continental Churches, where the Sunday attendance is, as a rule, small, and the interest in the same, low, it has often been noticed, that in the days of the Great Festivals, the churches are crowded, and an unusual spirit of worship makes itself felt. The members are not mere hearers, but participate largely in the services. Something of the same kind is seen in our churches. This may give us a valuable hint in respect to the reviving of the spirit of worship in our congregations.

But space will not allow us to enlarge on these points, nor to refer to other considerations, such as the *happy memories*, the *joyful anticipations* of Christmas, nor to speak of Christmas as an *epitome* of the Gospel; we wish yet to notice a few objections that are sometimes brought forward.

First: "We have no record, that either Christ or His Apostles appointed or instituted the Festival of Christmas." This is true. But it must be recollected, that the Scriptures do not record everything (see John 21: 25), and that many things that have undoubtedly been observed according to the mind and will of the Lord, are without such a record. This is true of the sacrifices that were made from the time of Abel to Abraham, and which were almost the only form of public worship in that long period of the Church of God. We have no record of their divine institution. So, also, the establishment of the Jewish Synagogues and their form of worship: the institution of Infant Baptism; the observance of the first day of the week as the Lord's Day; the setting apart of Elders (Presbyters or Bishops) in the Christian Church; the admission of females to the Lord's Supper, etc. The lack of such a record does not in the least detract from the value of these. They were, and are, undoubtedly, according to the mind of the Lord, and are the fruits of the working of His Spirit. "He shall lead you into all truth."

Second: "But the Festival has been so greatly abused, in Great Britain and continental lands, especially in Catholic countries, but also in Protestant, by superstitious and worldly practices, that *spiritual Christians* had better take a stand altogether in opposition to it." But every good institution of the Lord has, in like manner, been suffered to degenerate in some form or other. Shall we reject the good, because some men have corrupted the same? Shall we reject the Lord's Day, because Continental Europe make it a day of worldly, and often of sinful pleasure? Shall we reject the Lord's Supper, because of the Roman corruptions of the mass?

Thirdly: "But the *natural tendency* of this Festival is in the direction of a worldly enjoyment, of a false joy and reliance upon the birth of Christ; in the direction of the sinking of the spiritual in the sensuous." The only answer to this is, *a flat denial.* Such is not its natural tendency, unless the spiritual members hand it over altogether to the worldly ones.

Go ye to the woodland where the laurel grows,
Where the pine and myrtle bend beneath the snows;
Gather them for Jesus, wreathe them for his shrine.

And the Word was made flesh, and dwelt among us, full of grace and truth.

EMMANUEL.

BY REV. E. R. ESCHBACH, D. D.

CHRISTMASTIDE has once more brought us our Great Day of holy joy and thanksgiving. The angel carols ring in our ears; every leaf of the festal Church garland is fresh and green; the words of our lips are full of praise; we joy with the gladness of singing. We rejoice now, when days are short, and winter is sharp, and the year is at its dreariest, because that Sun has risen whose Light is our salvation, and whose glory shall never set.

We celebrate the Birth of our Blessed Lord and Saviour, Jesus Christ; "*Emmanuel,* God with us." The Incarnation is the first article in the mystery of Godliness. The New Testament opens with it, and its proper apprehension by each member of the Church, is a necessity to right conception of every other truth of God. This is set forth on the first page of God's perfect revelation. No other thing which God has revealed to us in His Word has such prominence as the Incarnation of His dear Son, except, perhaps, the facts of His death and resurrection.

The reason for this is apparent, when we consider the condition of man after the wilful disobedience of our first parents in the Garden of Eden. God passed the sentence of death upon them and all their posterity; not merely temporal but eternal death. To save us from the consequences involved in that sentence God became man. The great work of Redemption begins with the birth of Christ. If He had not come, we should have had no joy or happiness; we should have been living under the wrath of an offended God, and without the hope of heaven.

We ought to "rejoice with exceeding great joy" in the "good tidings" of Christmas Day, but let us take heed that our joy be pure and unmixed with sin; let us not draw our gratitude for God's infinite gift, by indulging our sinful appetites in "drunkenness, revellings and such like;" rather let our joy be sanctified and blessed by Him who is the author of our rejoicing.

He who was the Son of God from all Eternity, left His throne in heaven and took our nature upon Him, and was born as an infant. This taking our flesh upon Him is called the Incarnation, and is one of the deepest mysteries of our Christian faith. He was "the brightness of the Father's glory, and the express image of His person." In His divine nature, God the Son was Almighty and Everlasting, for He had existed with the Father "from the foundation of the world, and by Him also the worlds were made."

St. John speaks of Christ as "the Word," and says, "He was made Flesh and dwelt among us." "He came to His own and His own received Him not, but as many as received Him, to them gave He power to become the sons of God." The joys of Christmas will soon pass away, but we may still keep Christ with us; if we receive Him, He will give us power to become the sons of God, and He will dwell in our hearts by the Spirit which He hath given us.

At the time of our Saviour's birth, the nations of the known world were for the most part sunk in the grossest sin and ignorance. "Darkness covered the earth, and gross darkness the people," when the "Sun of Righteousness arose with healing in His wings." In Him all nations of the earth were to be blessed; "good tidings of great joy" were to be to "all people." The character and attributes of our Emmanuel are described in prophecy. "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," and the same prophet tells us, "Behold a Virgin shall conceive and bear a son, and shall call His name Immanuel."

He was born in a manger at Bethlehem, in the city of David; but though born in such a poor and lowly condition; though He came to visit us in great humility, though men could find "no room" for Him, yet His Birth did not pass unnoticed. Angels left their homes of bliss to bring to this sinful world the "good tidings of great joy," which were "to all people." Suddenly did the glory of the Lord burst upon the view of the astonished shepherds, as they tended their flocks during the midnight hours; and they were sore afraid until the angel spoke the words of comfort: "Unto you is born this day a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the Highest, and on earth peace, good will to men." As soon as the angels had departed from them into heaven, the shepherds hastened to Bethlehem, and found *Joseph and Mary,* and the babe lying in a manger. And they returned glorifying and praising God for all things that they had heard and seen.

Let us like the shepherds, hasten in spirit to Bethlehem, to worship our Redeemer, and let us take care that our hearts be not so full of the cares, pleasures, and business of this life, that like "the inn" at Bethlehem, we have no room for our Emmanuel. Let Christ be ever present with us during our Christmas rejoicings, tempering our joys and comforting our sorrows. Let us try to live as the children of God and the heirs of glory, and that we may do this, let us not forget to pray earnestly for the daily renewing of God's Holy Spirit.

DE NATIVITATE DOMINE.

(From the Latin.)

BY REV. D. Y. HEISLER, D. D.

WHY in the stable sleepest,
Creator Thou of all?
Why in the manger weepest,
Lord of this earthly ball?
If King—Thy purple where?
Or subjects' praises fair?
Ah! where Thy princely hall?

Here all is pressing need,
Of want the court indeed,
The New Law's form in all!

"Me hither Love hath brought,
My love of human-kind,
Which its own ruin wrought
Thro' sin of baseness blind.
In these my greatest needs,
With mercy's saving deeds
I come thee to enrich,
In this blest natal time,
With sacrifice sublime
Thee willing to make rich!"

With thousand praises, Thee
I laud, I laud, I laud,
For wonder-deeds, so free,
I plaud, I plaud, I plaud!
Be glory, now, and praise
To Him who loves us, base,
To God in highest zone!
To Him give witness—give,
And praises while ye live,
In psalms of sweetest tone!

From Johannes Mauburnus.
Born 1460, died 1502.

The Messenger.

"As the Truth is in Jesus."

VOL. LI.—NO. 51. PHILADELPHIA, WEDNESDAY, DECEMBER 20, 1882. WHOLE NO. 2512.

CHRISTMAS.

ALL my heart this night rejoices,
As I hear,
Far and near,
Sweetest angel voices:
"Christ is born," their choirs are singing,
Till the air
Everywhere
Now with joy is ringing.

Hark! a voice from yonder manger,
Soft and sweet,
Doth entreat:
"Flee from woe and danger;
Brethren come: from all that grieves you
You are freed;
All you need
I will surely give you."

Come, then, let us hasten yonder;
Here let all,
Great and small,
Kneel in awe and wonder,
Love Him who with love is yearning,
Hail the Star
That from far
Bright with hope is burning!

Ye who pine in weary sadness,
Weep no more,
For the door
Now is found of gladness,
Cling to Him, for He will guide you
Where no cross,
Pain or loss,
Can again betide you.

Hither come, ye heavy-hearted,
Who for sin,
Deep within,
Long and sore have smarted:
For the poisoned wounds you're feeling
Help is near;
One is here
Mighty for their healing.

Blessed Saviour, let me find Thee!
Keep thou me
Close to Thee
Cast me not behind Thee!
Life for life, my heart Thou stillest,
Calm I rest
On Thy breast,
All this void Thou fillest.

Heedfully my Lord I'll cherish,
Live to Thee
And with Thee
Dying shall not perish;
But shall dwell with Thee forever
Far on high,
In the joy
That can alter never.

—*Paul Gerhardt.*

PEACE.

BY REV G. W. WELKER, D. D.

THE blessing of the Divine Head of the Church is never so grateful to His people as when it brings peace. When the Apostolic Church had rest then was it multiplied—its members walked in the fear of God and delighted themselves in the comfort of the Holy Ghost. This rest was not inactivity, but was a cessation from persecution from without, and contention and strife within. It may be needful in the purpose of the Lord to chasten and discipline His Church by the wrath of the enemy to bring out the finer and nobler traits He values, and thus fit it for grander service; but it can only be received as a mark of holy discipline when the Lord suffers His kingdom to be rent by strifes and disputes. Doubtless the only wise God can make even these forms of the wrath of man praise Him, yet under it the Lord's hand is heavy. How noted and blessed the change when strifes, wrath, and bitter words give place to peace; when now the things that make for peace are sought for, and the old antagonism and bitter words with averted looks give place to the Spirit of Him who breathed *His* peace on His disciples.

When peace reigns over the heritage of Christ, the lately diverted activity of the Church is turned to its natural channels. Plans are now sought and carried out to build up the Lord's house. What a vast work now opens up to the efforts of *our* Reformed Church in these days of nascent peace! How very plainly God is pressing on her the care and cultivation of neglected territory! Here now is work that demands, and can only be done by united and loving coöperation of all the laborers, under the inspiration drawn from the prospect of a quiet future that promises perpetuity and prosperity. Now there is held out to the liberal-minded to whom God has given earthly goods, the pledge of permanence when asked to endow the institutions of the church. Now it is that an open door invites the wanderer to a peaceful spiritual home, where the future is free of clouds and distrust. Now, forgeting the things that are behind, the stranger from the fatherland has extended to him the hand of Christian affection, and he is introduced to scenes of peaceful activity and harmonious effort for a common faith and future success.

Since the meeting of the General Synod at Lancaster, when voice was given to the anxious, earnest, troubled heart-beatings of the Reformed churches, there has been a seeking for the things that make for peace. The forces of the Church have been directed to secure her perpetuity. Since that day the Lord has helped His servants to forbear one another in love Although here and there fearful and unconfiding ones have been ready to put up their hands to steady the ark of the Lord when their fears surpassed their faith, yet there is growth in peace, in confidence, in love. Let then this hallowed season, when we celebrate the advent of the Prince of peace, be made doubly delightful by the manifestation of the gentle spirit of our Redeemer, and may its delightful scenes be redolent of Christian affection so that soon our peace shall be as a river.

THE SHEPHERDS' OFFERING.

"THE CHILD," Luke 2: 40.

BY REV. E. V. GERHARD, D. D.

THE infant Jesus was a truly human child—human in all respects like other Jewish children. Though conceived by the Holy Ghost, and though from the moment of His birth, He was that "holy thing" called the Son of God, yet His life began in the helplessness of infancy, and He from day to day grew in size and strength, according to the ordinary laws of childhood, subject to the same external conditions which belong to the life of all infants Like others He was unconscious in His infancy. Like others He was under discipline, and gradually learned the use of His powers. Like others, too, His moral and religious character was formed from year to year, and in process of time became mature.

In no particular whatever, did the infant Jesus differ from a truly human child. It is very important that this fact be held definitely and clearly before the eye of faith, for it belongs to the fundamentals of Christianity. The "Word was made flesh." The true God became the true man. True manhood begins in a real infancy, and reaches maturity only by the slow process of growth, a growth that embraces the soul no less than the body. The New Testament is very explicit regarding the manhood of Jesus. In the Gospels, in the Acts, in the Epistles, Jesus the Christ, appears from beginning to end as divine, the proper Son of God, as the fulness of the Godhead, as the one by whom all things were created, by whom all things are upheld, and whom the Father has appointed heir of all things. But this divine One is a man, a youth, a child, a little infant. The Godhead of Jesus does not curtail His manhood; nor render any element, or phase, or condition, or law of veritable human life impossible or incongruous. That we may have the incarnate God, and incarnate Revealer and Redeemer we must have one who has in all respects the same human nature that we have. If in anything Jesus falls short of being truly that which man is, the incarnation vanishes in whole or in part. A God who is not true man is not the Christ of the New Testament, no more than a man who is not the true God. Hence the significance of Christmas, when we celebrate the cardinal event of revelation—that our glorified Redeemer came into the world as we all come into it, by birth.

It may be thought, that at least in one particular the infant Jesus was not truly human; for we are taught that He was without sin. That Jesus was sinless in His youth, and perfectly righteous and holy throughout His earthly history, is indeed an essential part of our holy faith. In this respect He stands alone, being unlike all other men, and unlike all other children. Yet for this reason Jesus is not less truly human than we. Moral evil is not a part of human nature. It does not belong to the divine idea of manhood; just the contrary. Sin is foreign to God's purpose in the creation of man, foreign to human nature as God fashioned it, and foreign to all the laws and normal conditions of human life. Sin not only violates God's will, but likewise violate's man's will; though a sinful act implies a sinful volition, though depraved human nature implies perverseness of will, nevertheless it is true that the sin which man commits violates himself. "Whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul."

God made man a moral agent that man might heartily love God. God made man rational that man might rightly know God. Man was formed for love to God and obedience to His will, and all the true instincts of feeling and the true spontaneous tendencies of the will are towards God and not against Him. In as far as sin reigns in human nature or moulds infancy and childhoood, it unmans the life of man. Infants and children are inhuman just in the degree that inborn depravity influences their development of mind or body. The infant Jesus was sinless; the principle of moral evil was not a factor in the organism of His human nature. Therefore the infant Jesus was more truly human than other children, not less truly human. Pure human life lived in His body and soul. Genuine human nature was for the first time exemplified in this spotless Son of Mary.

In one respect the foregoing words may require some qualification. Jesus was born into our fallen, sinful world, and lived under the condemnation of the law; for "He was made sin for us." The social atmosphere which He breathed was impure. The intelligence which educated Him was marred by sin. The family in which he was brought up, and in which He spent the greater part of His life, was a godly Jewish family, but it was far below the level of a truly Christian household. The Church in which He was trained to the worship of God was perverted by many errors. The infancy and childhood of Jesus were thus addressed by all the evils of His time and by all the perversions of the Old Testament religion then prevalent. And we must admit that in as far as such evil forces wrought upon Him, they were hinderances to the realization in Him of a true human life.

Yet so truly human was this child that

in spite of these powerful hinderances, and in spite of the influence of surrounding examples of false belief and superficial piety, He waxed strong in spirit, filled with wisdom, and the grace of God was upon Him. Contrary to the sentiment of His age, contrary to the force of unrighteous habits and customs, and contrary to the natural effect of hollow formalism that met His eye on all sides, Jesus became the ideal child, the ideal youth; having all the sympathies, all the inclinations and aspirations, and especially all the motions of the soul toward God, which are innate and instinctive in man as man. As an infant, Jesus was one of us, very like one of our own infants, with this difference only, that because spotless He was more really human than are our own little children. We may open our hearts and without fear or restraint let our deepest, strongest, tenderest affections flow forth towards the holy babe, lying in the manger at Bethlehem.

At length in the fulness of time the first word of gracious promise is fulfilled. Behold the *Seed* of the woman that shall bruise the serpent's head.

O Root of Jesse! Ensign Thou
To whom all Gentile kings shall bow,
Make haste to break the power of sin,
And bring Thy righteous kingdom in.
Draw near, O Christ! with us to dwell,
In mercy, save Thine Israel.

THE EXPECTED CHRIST.

BY REV. W. H H. SNYDER.

NO other event in the world's history has ever gathered around it such universal interest as the birth of Jesus, in Bethlehem of Judea. As the season comes round which commemorates this wonderful fact, there is an awakening of thought and kindling of feeling that are truly wonderful. Everywhere, men, women and children, of all nationalities and languages, on land and sea, in every island and continent, join in celebrating the day set apart by common consent as the birthday of the Saviour of mankind. The business world, social life, and the household—all are moved with a strange impulse, and stirred with an unusual activity.

And besides this awakening of new and deepening interest, there is a general spread of good feeling and brotherly affection. A wave of kindly sympathy seems to go round the earth, until East and West are shaking hands, and the whole world is encircled by a golden girdle of peace and joy. All classes and distinctions feel the thrill of the gladsome Christmas time. The poor man's cottage rings with the merriment that the season brings, as well as the rich man's palace walls. Little children, with brightening eyes and noisy shouts, hail the glorious Advent. Old age is quickened with new life, and the face all wrinkled with care and lined with sorrow beams again with youthful glow as the day once more returns.

The countenances of the sick are brightened upon beds of pain, as the sound of it comes muffled through the room; and to the depressed hearts of penitents and mourners the chimes of the silvery bells bring an unwonted peace.

Can any reasonable mind fail to be impressed with this strange response of the whole civilized world to a fact so humble and so obscure. What can be the explanation? Apart from the humble circumstances attending it, there seems to the eye of sense nothing strange in the birth itself, and even in these it is outdone by many a sorrowful birth since then. Nor can the explanation be found in the fact that the event is calculated to touch the deepest and tenderest sympathies of the human heart, for in thousands of homes the same feelings are kindled by the gift from God of the first-born child.

Whatever, then, may be the reason for it, our experience tells us as "deep answereth to deep," so do the universal instincts of the human heart to the story of the manger-cradled child. For the world-wide observance of Christmas, it seems to us that we must look to the necessities of the human soul itself. It cannot be but that the birth of Jesus satisfies some great desire of the soul of man, seeing that from year to year, and from generation to generation, and under all possible conditions, the human race overflows with gladness at the return of its commemoration.

A rapid retrospect of the religious condition of the world before that wonderful event will convince any impartial mind of the existence of this intense desire and universal longing.

Judaism is without meaning unless lighted by gleams from the approaching sun-light of the Saviour's advent. The significance of the Old Testament religion, in its entire system, lay in its reference to the expected Christ. The divine promise written on the black back-ground of the fall, "The seed of the woman shall bruise the serpent's head," constitutes the key to unlock its hidden mysteries. A divine Redeemer, the Anointed of God and the Son of David, forms the burden of its types and prophecies. How the hearts of those grand old prophets labored with the hope; and how kings peered from their thrones into the darkness of the future for a sight of His flashing crown who should be King of kings and Lord of lords! The whole attitude of the Jewish economy was one of expectation. The Old Testament, as a whole, was one continuous prophecy. Every sacrifice pointed to the future for its interpretation. Every Jewish mother, as she pressed her first-born to her bosom, longed and prayed that her child might be the promised seed.

In Heathenism we find this same state of expectancy—a longing and reaching out after something better than its philosophy, its culture, its science and its art could give. Looking out upon the religious chaos of the heathen world, which boils up like a vast sea which cannot rest, we behold an endless variety of systems, each one of which the human heart created only to be cast aside for something else. And yet these countless forms of religious belief—so wonderful and all so different—are, from one point of view, all profoundly similar—multiform, and yet with one connecting thought. Viewing them in all their moral and physical characteristics, from the "Venus de Medici" of the cultivated Greek to the hideous fetish of the African, we find them possessing in common one strange similarity of feature. Beneath the numerous systems [illegible] traces of the existence of a current which flows steadily and without change in one direction. It is the *longing of the soul for the union of humanity with Divinity.*

In Pantheism, which is avowedly the religion of one-third of the human race, the God-head itself is annihilated to secure this union. No Deity but universal nature, and man in union with it becomes a part of Divinity. Absorption into the universal, animated principle is the sum of human blessedness.

And so among the nations given to idolatrous worship;—their altars, crowded with idols, dead heroes, departed friends, personified qualities of manhood, and creations of fantastic imaginations, what are they all but frightful masks of the one great desire of the human heart—a divine manhood. The thought which pervades their entire worship, and that runs through all their mythological tales and traditions, is the connection between man and the Deity. If the gods will not become men, let us lift up men into union with the gods. Indeed, among the wiser and more intellectual heathen there was a looking forward to the incarnation of a divine power for the deliverance of the race. The wonderful story of Prometheus shadowing forth the great mystery of man's suffering under the vengeance of a tremendous power, which should be ended at last by the coming of a divine man as a deliverer, is the expression of this universal hope.

Thus the desire of the human heart for some object of its love and worship, which, while truly *divine, should yet be as truly human* a Son of God and yet the Son of man—is but the testimony of universal history.

Now all this desire, need I say, has been met and answered in the Incarnation of the Son of God—the Word made flesh—which for two thousand years has taken captive the human heart, and before which mystery the most exalted intellects, in all the meekness and docility of little children, reverently bow and worship. To myriads of mankind, for generations, this blessed fact of our holy religion has been the source of the deepest peace and the inspiration of the most sublime sacrifice. At the cradle of the infant Christ the choicest of the sons of men have knelt in profoundest adoration, and thousands of pious souls, like Simeon of old, receiving into their arms of faith the Holy Child, have died with the joyful expression upon their lips: "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Nothing else than this—this faith in a Redeemer who unites in His own person the *divine* and the *human*, who as man can feel for human weakness, and as God can bind up the wounded spirit and lift the sad soul into eternal peace—can satisfy the wants of the human soul.

To each of us, my dear reader, this Christmas season comes, like another angel from the company which sang the first carol on the plains of Bethlehem, with the same welcome message: "Behold, I bring you good tidings of great joy which shall be to you and all people."

Oh, let us, with devout and grateful hearts, receive the Christ, the long-expected Christ, whom God has sent. He who is born to us a Saviour is able to still every craving of the human soul, to lift us above the temptations of the world, to sympathize with us in our afflictions, to carry us in His arms through the brief journey allotted to us here, and at last to lay our weary head upon His bosom and give us eternal rest in the joy of His presence forever.

THE SON OF MAN.

BY REV. JOHN W. LOVE.

IT is a significant fact, that Jesus frequently spoke of Himself as "the Son of Man," while He seldom, if ever, called Himself specifically by the title, "Son of God." True, He is often spoken of as the Son of God by others, and He speaks of Himself as the Son of the Father, or, by implication, as the Son of God. He did not attempt to conceal or deny the fact of His divine origin and nature; on the contrary, He admits it, and wants it known that He is divine, but He evidently prefers rather the appellation, the Son of Man. Matthew reports Him as using this expression thirty-two times; Mark, fifteen times; Luke, twenty-two times; and John, fourteen times (if we have made no mistake in counting). Others frequently call Him the Son of David, the Son of Man, and the Carpenter's Son, to designate the human side of His character, but He almost invariably said the Son of Man.

Now, there is certainly a reason for thus emphasizing the human side of His being. What was it? I answer: it was to teach the fact that man is not saved by God simply as God. The divine plan of man's salvation required that "the same human nature which had sinned should likewise make satisfaction for sin." Only one, a true member of the race, could possess the qualifications of the Saviour man needed.

When Jesus forgave the sins of the Paralytic, the Scribes and Pharisees murmured and said, Who but God can forgive sins? To meet their challenge, Jesus replied to them, "That ye may know that *the Son of Man* hath power on earth to forgive sins (then said He to the sick of the palsy): Arise, take up thy bed and go into thine house. And he arose and departed to his house."

Here was the proof that as "*the Son of Man,*" or God incarnate, He could forgive sins. Of course, the fact of His humanity was never called into question by any one. All who saw Him and mingled with Him were fully satisfied on this point.

Many of the Jews, particularly the Scribes and Pharisees, thought Him a very bad man—a deceiver and impostor. His apostles and disciples believed Him to be the perfection of manhood—one of them really and truly, and yet infinitely exalted above them—which is the true view. While it is true, in one sense, as the Jews asserted, that only God can forgive sins, yet it is also true that only God *incarnate*, or God *in man*, can forgive and save from the misery of sin.

God as God could not forgive sin: His justice forbade it; but as God became *man*, the Word made flesh (Immanuel) God with us on earth, He could and does forgive and save. That is to say, salvation comes to us through the human nature of Christ in the exercise of divine power, wisdom, and love.

It was, of course, the divine nature that gave dignity and worth to the human nature of Christ, so that as "the Son of man" He could be the propitiation for man's sin; but it was through His obedience as man, His suffering and death, that the demands of the law were met, and atonement made. So, also, it is His victory over suffering, death and the grave, His ascension, and mediation at the right hand of the Father, as the Son of man, that secures to us the full benefit of the salvation He wrought out.

It is *the Son of Man*, exalted upon His mediatorial throne in the heavens, that today forgives sin, begets in believers a new life, sustains that life, saves from sin and death, and that will appear at the last day to judge the quick and the dead.

Well, therefore, may we celebrate the birth of Jesus, by which He became the Son of man. It is the most comforting fact in the history of redemption, for all the other facts and acts of Christ's earthly life depend upon His being the Son of man.

"Till God in human flesh I see,
My thoughts no comfort find;
The holy, just, and sacred Three
Are terrors to my mind."

"But, if *Immanuel's* face appear,
My hope, my joy begins;
His name forbids my slavish fear,
His grace removes my sins."

"While Jews on their own law rely,
And Greeks of wisdom boast,
I love the *incarnate* mystery,
And there I fix my trust."

A VISIT TO MODERN BETHLEHEM.

BY REV. DAVID VAN HORNE, D. D.

IT is the approach of the Christmas season that leads us to think of the birth-place of Jesus, which is now, as it was of old, but "little among the thousands of Judah," yet from it came forth the world's Redeemer. This one event must forever distinguish Bethlehem from all other places and give it lasting fame. Even Jerusalem, the capital city of the Holy Land, with its great wealth of historical and Scriptural associations, is denied the honor conferred upon this humble Judæan village, that of being the birth-place of our Saviour.

We read in the gospel of St. Luke, (2: 15,) the following words, which we propose as a friendly invitation to the reader: 'The shepherds said one to another. Let us now go even unto Bethlehem, and see this thing which is to come to pass, which the Lord hath made known unto us." It is only a short distance thither, some four miles from Jerusalem. From Rachel's tomb, which is situated on the highway, about one mile distant, we have a very good view of the village. In advance we trace the course of the road winding along the hillside, and sweeping around the beautiful curve, from every part of which the town is in full view. We approach the town wall, and reach the ancient-looking tower, in the base of which is the arched gate way, where in ancient times the notables of the village, like Boaz, sat to greet all new comers.

And now, as we are within the walls, we hasten out toward the eastern end of the village, through the main street lined by the inhabitants, anxious to sell us their pretended relics. We soon discover that the place is situated upon a spur or ridge of limestone rock extending toward the east and south. The ridge is high and narrow, and at the eastern extremity, as well as its sides, is quite abrupt, and from its summit we have a widely extended and impressive prospect.

We remark here that Bethlehem is a village of only about three thousand inhabitants, and has none of the modern improvements, so common in the towns of our own country. It is without pavements or gas, and is not only destitute of a newspaper, or telegraph office, but has no traffic, which requires the use of wheeled vehicles. It has no grand buildings, except one old church, which is a rambling structure, half fortress, half monastery in appearance. This ancient-looking building is supposed to have been erected by the Empress Helena, the mother of Constantine the Great, three hundred and twenty-five years after Christ, and was intended to cover the very spot of the Saviour's birth.

Even before that time it was generally believed that Jesus was born in a cave. Justin Martyr, who lived one hundred and fifty years after Christ, gives us the following information: "But when the child was born in Bethlehem, since Joseph could not find a lodging, he took up his quarters in a certain cave near the village, and there Mary brought forth the Christ, and placed Him in a manger." And sure enough in Bethlehem there is a cave located far out toward the eastern end of the ridge, and the Church of the Nativity covers it.

The cave is located beneath the great choir of the Church, and as we have come hither that we might see this world-renowned spot we will not delay to enter it. As we descend the broad flight of stone steps we enter a large well-lighted apartment. The room is thirty-eight feet in length, and eleven feet in width, and from the solid roof beautiful lamps are suspended, whose mellow light casts a soft radiance over the stone floor, sidewalls and ceiling. We find that the ceiling is actually composed of the native limestone, and in every part there is evidence that the apartment was originally formed by scarping the walls of an ancient cavern.

But what reasons are there for believing that this is the actual spot where Christ was born? We know that for many years this has been held as the traditional site. Long processions of pilgrims, during the eighteen Christian centuries, have come hither to do honor to the Saviour's birthplace; and even while we tarry some pilgrims are approaching a small recess on the east side, and with many signs of devotion are bowing in humble worship before the shrine. As we draw nearer the spot we notice that the alcove has a broad slab of marble fitted into it, wherein a star-shaped figure of silver is sunk containing the Latin inscription: "*Hic de virgine Maria Jesus Christus natus est.*" Beautiful lamps of different colors hang over the silver star, and the traces of other costly offerings, such as paintings and tapestry, may be noticed in various places.

Just opposite this alcove, and on the west side, the place of the manger is shown where, it is said, the Infant Jesus was first laid by His mother. This recess is much larger than the one opposite, its floor is upon a lower level, and like all other parts of the room seems to have been cut into the native rock. Here also devotions are offered.

Near by this place we enter a long passage-way, which leads into the rooms occupied by St. Jerome, one of the fathers of the Christian Church who lived here for some thirty years in the latter part of the fourth century engaged in writing and Bible study.

Let us now ascend the steps and gain a view of Bethlehem's surroundings. We notice at once that this cave is situated on the north side of the ridge, and thus originally opened toward Jerusalem. We also notice that the church of the Nativity is of cruciform shape, built originally of stone, and enlarged in different directions in order to accommodate the monks of the Greek, Latin, and Armenian Churches; the monasteries are joined to the building, and the different orders have their alternate worship at the great central altar.

But we pass on to take observations on the surroundings of Bethlehem. The ridge on which the town is built has basin-like depressions on either side, which empty their waters into the Kedron, and Wady Urtas, and these again fall away into the deep gulches among the hills of En Geddi and so, by an intricate system of interlacing channels the waters flow into the Dead Sea.

Beyond the Sea we discern the hills of distant Moab, whence Ruth and Naomi came to glean among these hills in the wheat-fields at Bethlehem. And among these deep ravines David roamed when he tended his father, Jesse's, flocks, and protected the sheep from the wild beasts, and here he was anointed by Samuel to be the future King. Just beyond the Bethlehem ridge on a lower step or plateau are the ruins of an old grotto which tradition affirms is in the field of the shepherds. There lie the little pastures, as shelves upon the hill-sides, from which a full view of Bethlehem is always obtainable. That shepherds should remain in the fields all night in December, is not improbable since the winter sets in late in Palestine, and, they were hardy men and were accustomed to such exposure.

Here then the shepherds were gathered, in a group, under the starlight sky:

"When such music sweet,
Their hearts and ears did greet
As never was by mortal fingers strook;
Such music, as, 'tis said,
Before was never made,
But when of old the sons of morning sung,
While the Creator great,
His constellations set
And the well balanced world on hinges hung."

The Gloria in Excelsis Deo has for centuries been a standard of Christian praise not only, but it has been the sweetest song of all the ages. The glad tidings of great joy which should be unto all people, are as welcome to day as when first sung by the angels over Bethlehem. The Angel of the Lord with His heavenly host may no longer be seen by mortal eye, but their song will be repeated by sweet voiced-children, as generation after generation arises, to listen, and to catch the inspiration of the song, and to join in the praises of God's redeeming mercy.

THE HAPPY CHRISTMAS COMES ONCE MORE.

Translated from the Danish, by Dr. Chs. P. Krauth.

THE happy Christmas comes once more,
The heavenly Guest is at the door:
The blessed words the shepherds thrill,
The joyous tidings: Peace, good-will!

To David's city let us fly,
Where angels sing beneath the sky;
Through plain and village pressing near,
And news from God with shepherds hear.

Oh! let us go with quiet mind,
The gentle Babe with shepherds find,
To gaze on Him who gladdens them,
The loveliest Flower of Jesse's stem.

The lowly Saviour meekly lies,
Laid off the splendor of the skies;
No crown bedecks His forehead fair,
No pearl nor gem nor silk is there.

No human glory, might, and gold,
The lovely Infant's form enfold;
The manger and the swaddlings poor
Are His whom angels' songs adore.

O make our hearts, in gladness sing!
And keep our Christmas with our King,
Till living song, from loving souls,
Like sound of mighty waters rolls.

O holy Child! Thy manger streams,
Till earth and heaven glow with its beams,
Till midnight noon's broad light has won,
And Jacob's Star outshines the sun.

Thou Patriarchs' joy, Thou Prophets' song,
Thou heavenly Day-spring, looked for long,
Thou Son of Man, Incarnate Word,
Great David's Son, great David's Lord.

Come, Jesus, glorious, heavenly Guest,
Keep Thine own Christmas in our breast!
Then David's harp-strings, hushed so long,
Shall swell our jubilee of song.

THE CHRISTMAS RECONCILIATION,

BY MRS. MARGARET E. SANGSTER.

THE village of Marshfield had once been busy and thriving, but the railroad, which would have made it a prosperous city, had been cut through another town a few miles to the West, and Marshfield had gradually fallen into decay. An aristocratic languor had overtaken it, and the great trees grew, and the hedges of box stood green and sturdy in the dark, stately-fashioned gardens, while the old families lived on in the old houses; the young and ambitious members taking flight and building nests in other places, and coming home only at intervals, as at holidays and anniversaries. At Christmas the village assumed a new and smiling aspect; for then children and grandchildren returned from far and near, and the wide street was gay with blooming faces, and musical with merry voices.

Two houses stood on the outskirts of Marshfield almost opposite in their position, but for years no inmate of the one had spoken to an inmate of the other. The Van Cotts and De Vries were of equal social standing, and in former times had been friendly. Indeed, before either of the present Mesdames De Vries and Van Cott had been married they had been like sisters for intimacy. It puzzled their families, and perhaps would have puzzled themselves, to know precisely how the chill had fallen like a black frost on their love. It is the little rift within the lute that by-and-by will make the music mute, says the poet how truly! It is the tiny entering wedge of jealousy, of suspicion, of misunderstanding, or of evil surmising, which gradually drives hearts apart and embitters lives that might become mutually dearer and more helpful on the earthly way but for the admittance of the first fatal unkind thought.

Whatever had sundered them, the rupture was complete. Year after year the families attended the same church, visited in the same set, saw each other frequently, even mingling in the same companies, but like the Jews and Samaritans had no dealings together. Mrs. De Vries had been the beauty and belle of the country-side before her marriage—a slender, graceful, dark-eyed girl, with a proud carriage of the head and a queenly dignity of manner, befitting one who claimed descent from Livingstons and Van Rensselaers. Mrs. Van Cott had been a round, plump, laughing maiden, with no dignity to speak of, but a great deal of personal charm and winsomeness. Now that both ladies had daughters grown, and each a grandchild to be fond of, they retained the characteristics of their youth.

The last thing that either thought possible was to come to pass—David De Vries fell deeply in love with Jennie Van Cott. They had been trained to regard each other as strangers; yet as he stood in his pew and sang tenor, and she in hers sang contralto, the voice of the young girl stole into his heart, and to her ear no tones were so sweet as his. The time came for the annual decoration of the Church on Christmas eve, and both were there among the young people. They happened to sit so near each other that Jennie had to hand bits of pine and holly to David, and at last he broke the ice of their silence by saying,

"Thank you! What a pleasant evening!"

This commonplace observation was met by her with a smile so sunny that his answered it, and presently in spite of frowns from Miss Gertrude De Vries, his sister, and pinches from Miss Margaret Van Cott, her sister, the two were carrying on an animated conversation. And finally David walked home with Jennie, and bade her good-night at her own gate.

"What would mother say, David?" exclaimed Gertrude, almost before they were out of hearing.

"I'm sure I cannot imagine," he replied, "but I think this folly has lasted long enough."

"Jennie," said Margaret, "you have done what none of us has ever done in our lives. You have walked and talked with a De Vries. Mother would be very angry if she knew it."

"She shall know it, for I will tell her myself," said Jennie. "If I can get at the bottom of the mystery I will. The idea of a family feud like ours is too absurd; I don't believe there is any excuse for it."

David, on his part, had arrived at a similar resolution. But neither his efforts nor Jennie's availed with either of their respective mothers. Mrs. De Vries drew herself up haughtily and said she had sufficient reasons for all her conduct. Mrs. Van Cott pulled Jennie down into her lap, and throwing both arms around her laughed and cried as she said,

"Whatever you do, darling, don't be so foolish as to trust your happiness to a son of Mrs. De Vries. It would be strange if *that* were to be the end of our long estrangement."

"That! Why mamma!" And Jennie freed herself from the maternal embrace and sought her own chamber much offended. Sitting there at her window she caught a glimpse of the De Vries carriage with David handing his mother in; and she was pleased that in that presence he boldly lifted his cap and bowed his handsome head to her little ladyship.

Christmas morning broke clear and cold. The trees were tipped with icy armor. The frost artist had made pictures on the pane. The snow lay hard on the fields, and the river was frozen fast. In both homes, as always, there was the voice of family prayer, and in both houses there was read the sweet story of our Saviour's birth. Then in each there was scattering here and there, the ladies busy with their domestic affairs and the gentlemen going off to skate or to smoke according to their tastes and ages. In each house the one grandchild who had been brought to spend his first Christmas with the grandparents was the centre of attraction, and gifts were showered before his shrine. In each house there was to be a grand family dinner, following out ancient tradition in its every detail.

It was eleven o'clock in the morning when Jennie Van Cott burst into her father's library exclaiming, "Papa, hurry. The De Vries house is on fire! and there is not a man about the place!"

True enough. The beautiful and spacious ancestral home of their neighbor was on fire. Thick volumes of smoke were issuing from the windows, sharp tongues of flame were shooting high into the air, and the place was burning like tinder.

Mr. Van Cott, his sons and his hired man were at once on the scene, and presently all Marshfield was there, eager to be of service. But what could be done? The work of the fire-fiend was rapid, and in an hour it had progressed so far that little was left of the house. But pictures, carpets, books, furniture and valuables had been taken out by prompt hands, and carried straight into the Van Cott domicile. When Mr. De Vries and his sons returned from their morning's sleigh ride it was to behold desolation where they had left smiling abundance and apparent stability of comfort.

"Where is my mother?" was David's first cry.

"I will take you to her," said a silvery voice which had a tremor in it, as of tears; and Jennie led him over the way, through her door, into the large drawing-room which presented the appearance of an encampment, and through a small hall into a little apartment which was Mrs. Van Cott's special sewing room. Here, wonderful to tell, sat the two ladies—Mrs. De Vries, pale, excited and shivering with agitation, and Mrs. Van Cott, sympathetic, tender and protecting in her demeanor, and both talking as fast and as amicably as though they had done nothing else for all the silent years which had been between them.

"I still think I was in the right, Maria," said Mrs. De Vries. "I heard you say ——."

"Never mind it now, Anna," replied Mrs. Van Cott, "Here come the children and our husbands."

"I have never interfered in this unfortunate quarrel," said Mr. Van Cott, "much as I have always deplored it, but it seems to me that there can be no better time for forgetting whatever was amiss in the past and going on lovingly toward the future than to-day. This is Christmas, and we must remember the burden of the angels' song, "Glory to God in the highest. On earth peace and good will towards men."

"Yes," replied Mr. De Vries. "Though my heart is almost broken to see my house in ashes, yet since wife and children are spared I am full of thankfulness. Perhaps we have all been wandering away in spirit from Him who pleased not Himself. Let us try on this Christmas day to be meek and lowly, and like our Lord."

A few months later a new home was erected on the ancient site with modern improvements, which were an innovation indeed in Marsfield. The families who had so long been separate established confidential relations at once, and it looks as though there would soon be a wedding to bind them in closer union. But nobody has as yet discovered about what the trouble arose at first.—*Christian Intelligencer.*

THE HOLY CHILD.

For lo! the days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Comes round the Age of Gold;

When peace shall over all the earth
Its ancient splendor fling,
And the whole world send back the song.
Which now the angels sing.

And in despair I bowed my head.
"There is no peace on earth," I said;
For hate is strong
And mocks the song
Of peace on earth, good-will to men!

Then pealed the bells more loud and deep;
"God is not dead! nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good-will to men!"

Hasten mortals to adore Him,
Learn His name and taste His joy,
Till in heaven you sing before Him
Glory be to God most high!
Hallelujah!

THE SISTERS' FIRST CHRISTMAS IN PARADISE.

GOD gave and He hath taken;
And, lo! 'tis Christmas tide:
The first, since, in God's Acre,
They rested side by side.

Since Paradise is waiting,—
Tho' not unconscious rest—
Perchance, is kept the season,
In the Mansions of the Blest.

If, then, my thought's adventure
Be not, indeed, too bold,
To-day they keep *their* Christmas
Together, as of old.

Yet, *not* as erst; their rapture
Exceedeth all of earth,
As in the Holy places,
They keep the Saviour's Birth.

And, higher far, its meaning,
And, deeper far, the love,
While they tell the olden story,
In the Paradise above.

—*Churchman.*

"WHILE WE HAVE TIME."

Once there was a man who had been made a minister, and he wanted to go as a Missionary to a far-off country, that he might teach poor heathen people about the Lord Jesus Christ.

But this good young man was not very strong, and his friends were afraid he might soon die in the heathen land, which was hot and unhealthy, so they tried to persuade him to stay at home.

The young minister asked his physician how long he thought he might live in India.

"Perhaps," said the doctor, "you may live seven years."

"Then I will go," said he; "for in seven years, by God's help, I may do much work for Him!"

So he went; and as he knew that his time must be short, he tried to spend every moment of it in serving God.

Even before he sailed away for India his friends used to call him "the man who never lost an hour," because he was so careful not to waste any of his precious time; but now he felt it to be still more precious.

In those seven years he did a great work for God indeed.

He preached to the poor heathen people, and taught them about the Lord Jesus; and he wrote the Prayer Book and the New Testament in their language, so that they could read and understand it.

People wondered that he could do so much. It was because his heart was full of love to God and love to the poor heathen; and he remembered that "the time is short."

Let us pray God to day "to stir up the wills of His faithful people," that we may all "plenteously bring forth the fruit of good works," now, while we have time.—*Young Christian Soldier.*

PROSPERITY A TEST.

But the most severe test of our faith is found, where we are not looking for it, in the very prosperity we enjoy. There is something in our trials, which grow out of the loss of earthly good, tending to wean us from confidence in the things which are seen, and to shut us up to the objects of faith. Earthly friends and supports are taken from us, that we may see more clearly that God is our sufficient portion, the only one in whom we can trust. In the darkness which falls upon earth, heaven seems to come near to us with its light and glory and blessedness. But there is nothing in worldly prosperity which works toward faith, or tends to invigorate and increase it. It tests our faith only as its tendencies are resisted, only as faith shows itself as that mighty principle which overcomes the world. In our prosperity the clouds and darkness have disappeared; the world lies in sunlight and beauty, inviting us to seek the good it offers; every object arrays itself in its most alluring form; the great crowds hurry on in the eager quest, and all the future teems with the brightest promises. It is a perilous condition for the believer, but a condition adapted to bring out most clearly the divine power on his faith. If, when the world flatters and pleads, amid all its splendor and promises he still walks surrounded by the eternal world—his heart responsive to its claims, his life molded by its grand and solemn truths—this is the test and victory of his faith.—*Illustrated Christian Weekly.*

The Messenger.

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WEDNESDAY, DECEMBER 20, 1882

This number of the MESSENGER comes with Christmas greetings, and will be found to be full of matter pertaining to the Birth of Him who came into the world for us men and our salvation. It will reach subscribers five days before the Festival, and therefore in time to suggest that every one of its readers should put forth special efforts to make some one happier on the anniversary of the Saviour's Birth. Seek out some man, woman, or child, to whom some gift will come as a ray of light. And remember that there is a great deal in the way things are done. Sometimes people grant favors with an air of condescension, or reluctance, that robs what they do of its chief value.

MYRRH.

The Bible, while it records no useless word, and even maintains a sublime silence in regard to things the knowledge of which would merely gratify our curiosity, tells us many other things to which we are apt to attach but little significance. Thus it not only informs us that wise men from the East brought gifts to the infant Saviour, but tells us of what these gifts consisted—"gold, frankincense and myrrh."

There was nothing arbitrary in this selection of costly things. The gold represented the wealth and material prosperity of the world, and the frankincense was symbolical of thanksgiving and praise, but O, what did the myrrh typify? Nothing but *sorrow;* and we should be thankful for that feature of the case. This precious substance exuded from a thorny tree, and had to be bruised that its fragrance might be known. In all, there was a fitness in such a gift to Him who came to bear our griefs. Alas! man had nothing to bring but his woes. This thought will help us to realize what was involved in Christ's being born of a woman and made under the law.

Besides, nothing pleases Him better than that we should bring to Him our cares and sorrows. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise."

Our attention has been called to the fact that the name of Rev. Jesse B. Knipe, of Chester County, Pa., is not mentioned in the Almanac among those who were ordained over fifty years ago, and yet he is now in the fifty-third year of his ministry, most of which was spent in the one charge. A few years ago he resigned on account of growing infirmities, but has since regained his health and is preaching acceptably at Phœnixville.

It does one good to hear from Dr. E. W. Reinecke, even if it is by the pen of another. We have not seen him for many years, nor heard of his being outside of his charge even to a meeting of Synod, but it will be learned from a communication in another place, that he is making full proof of his ministry at home. This is no more than every one has expected of such a man, but he ought to allow his brethren to see more of him.

Rev. D. B. Lady, one of our Synodical editors and pastor of the Brush Creek charge, Westmoreland Co., Pa., has been greatly prospered in his pastorate among that people, as he also was when pastor of the Mt. Pleasant charge of the same county. He has been steadily adding large numbers to his membership from year to year, is now engaged in building a parsonage at Manor Station, and next summer, expects to build a new church in Manor Valley. This charge is a part of the field in which the Sainted Father Hacke labored and is composed of an excellent, substantial class of people.

We are glad to have Rev. Dr. G. W. Welker among our contributors this week. Dr. Welker is sixty-five years of age, and has spent forty-two years of that time in his present charge. He went to North Carolina when scarcely through the Seminary, expecting to stay only until his impaired health was restored and some private studies completed. But the climate, the prospect of usefulness in our church, and the mutual attachments and dependences formed, have kept him in the one pastorate ever since Great changes have taken place during that time. When Dr. Welker went to Carolina, the classis consisted of Father Boyer, already superannuated, and the brethren, Crawford, Lantz, and the Senior Crooks. Not one of these names is on the roll of the classis now. Dr. Welker has had much to do, not only with his own charge, but with the interests of our church throughout the State. He has especially devoted much time in efforts to promote the educational interests of our church in North Carolina, and has wrought a complete revolution in his neighborhood as far as the temperance question is concerned. His life has not been uneventful. He was out of sympathy with most of those around him during the late civil war, but maintained his position with a heroism that won the respect of those who differed from him. In the Peace Movement of our church his good influence has been acknowledged by other members of the Commission. We would be glad to hear from him often.

People of a severe type of piety sometimes object to any thing like gaiety of spirit, because, in their opinion, it does not comport with Christian character. They think the children of God should always be looking towards the judgment, whereas Christ has redeemed them from the curse of the law and brought human life to a triumphant issue for the believer, beyond the grave. The fact is, we should rejoice evermore. The plea that there is no record that our Exemplar ever laughed may be an argument for some folks,—but they forget that He wept and suffered, in order that our joy might be full. His sublime and faultless benignity was doubtless, as far removed from austerity as it was from frivolity. He was absolutely perfect, and the assertion that He never smiled was met by the young innocent who said, "He must have smiled when He said, 'Suffer the little children to come unto me.'"

Dr. J. H. A. Bomberger, in a graceful card, published in the *Christian World* of Dec. 14th, announces his retirement from editorial connection with that paper. What has been known distinctively as the "Eastern Department" has been discontinued.

The London Press Association says the Bishop of Winchester has declined the Archbishopric of Canterbury owing to advanced age. It is seldom such sacrifices of personal ambition are made. The Archbishop of Canterbury is the Primate of all England, and takes precedence over all other persons in the realm except the Queen and her four sons Most persons would take the office very late in life, just for the sake of the record it would give them in history.

Do not be discouraged if you find that there is a slim attendance upon the prayer meetings on any inclement wintry evening. The promise of the Divine Presence is given to two or three who may be assembled, and any one of the few, may offer a petition or speak a seasonable word that may bring you a blessing.

ANOTHER MINISTER GONE TO REST.

Rev. Paul Rütenick, died at the residence of his brother-in-law, Clay City, Ind, Nov. 23d, and was buried on Nov. 25th. We shall be glad to publish a sketch of his life and labors if some of his friends will be kind enough to furnish us with the same. H.

We are glad to hear that the late difficulties at Palatinate College have been settled without any compromise of authority or injustice to any one concerned. With fair prospects the winter term will open Jan. 3d, 1883.

The New York *Evangelist* gives an illustration of the latitude allowed in Presbyterian churches in New York, in the matter of worship. It says: "The Sabbath evening services in the Madison Square Presbyterian Church (Dr. Parkhurst's) are largely attended. A printed 'order of service' is placed in the pews to enable all to join therein as far as practicable. It includes an anthem, the long metre doxology, the Apostles' Creed, the 'Gloria in Excelsis,' Scripture, and other items preliminary to and following a discourse which is sure to rivet attention for the twenty minutes or so of its duration. With this large church on Madison Avenue and the Fourth Avenue Church (Dr. Crosby's) but a block away, both open in the evening, and practially free to all comers, there can be no excuse for the multitudes who live in that central portion of the city neglecting the worship of God. No services could be at once more attractive and instructive than those of these two churches." Dr. Crosby's congregation for years has observed the Order of Worship recently adopted at Dr. Parkhurst's church.

"OF GREAT JOY."

Outside of Christ God is a consuming fire. In Christ God is reconciled unto the world. Through the forces originated and sustained by Christ, God is reconciling the world unto Himself, not imputing unto men their trespasses.

Apart from Christ's coming everything is to be despaired of. Before that joy-bringing birth at Bethlehem, men either lived a savage, semi-brutal life, or tried to fill out and satisfy their hearts with earthly things, or deluded themselves with unfounded religious beliefs and hopes, or had come to lose all faith in man and his future destiny.

The savage has but little consciousness of the existence of the soul, of a future life of blessedness, and of that new and divinely-inspired course of conduct which makes men worthy of heaven. He has the capacity for it; but he has little more than this. Christ came to awaken him to a sense of holiness and of God, and, with the gospel, to put the elements of salvation into his heart. What a joyous coming to him is that of the Son of God in human flesh! It is the condition of his deliverance from the thraldom of brutality, and of his becoming all that man was destined to be.

To the worldling, the coming of Christ brings the knowledge of another world. He shows him the meaning of those undefined longings which arise in his heart in the very midst of earthly interests and sinful enjoyments. He saves him from resting wholly in the world, finding his chief joy in mundane pursuits, and failing to lay up in store against eternity. He reveals to his heart the fact that intellectual advancement and social perfection are not the chief good. What joy should fill the heart of him whose vision has been bounded by the horizon of time when, from the delectible mountains of our earthly Zion, he beholds the shining bulwarks and glowing towers of the celestial city.

Many devotees of false religions are no doubt sincerely desirous of serving and gaining the favor of the Supreme Being. Christ came to reveal Him whom they ignorantly worship. He declares the God and Father of men to those who feel after Him. He makes it possible for them to find Him. He shows how He is more than human heart has imagined Him to be, greater than human intellect can comprehend. What joy and happiness to the idolater, when, through the enlightenment of Christ's Word and Spirit, he is brought to worship the only true God.

Christ came to give renewed hope and assurance to those who saw no way out of the muddle of savage and worldly impulses, false and absurd religious beliefs and ceremonies, and the prevailing sinfulness which was bringing the human race to ruin "What of the night?" was the despairing call of the heathen philosopher. "The morning dawneth!" was the cheering response of Jewish prophet and forerunner. Christ's coming was the appearance of light in the Orient. The Day Star from on high came shedding His bright beams over the bleak mountain-tops and dark vales of human failure and hopelessness. Why should not the morning stars sing together, as at creation's dawn, and all the sons of God, and all the sons of men, once more shout for joy!

There was little general rejoicing among men at the time of Christ's birth. The nations were ignorant of what was transpiring. But there was joy among the angels and in the hearts of the few to whom the advent of the Messiah was miraculously revealed. But how soon the spiritual life of the world was revolutionized. We have some conception now of what a great source of blessing Christ has been to men and to us personally. We can have some dim idea how much of happiness His coming may still bring to the world, when all the ends of the earth shall know Him. How great should be our joy as we celebrate the coming of Christ, in this the world's ripe age, when so much good has already resulted, and so much more is still possible in time and eternity. L.

The Son of God became the Son of man that sons of men might become the sons of God.

JESUS THE KING.

We stand nearly on the threshold of the greatest day celebrated in commemoration of the brightest epoch in the annals of the human family, namely, the birth of the Saviour of the world. We are fully in the advent season, and it is appropriately fitting to let the mind dwell on the fact that He who was born in a cave and rested His infant head on a pillow of straw in a lowly manger was the King.

The child of the obscure virgin was the embodiment of regal power, wisdom and knowledge. This is evident from the intuitive knowledge displayed by the Magi: "Where is He born King of the Jews?" And when He entered publicly upon His Messianic career He was anointed by the Holy Ghost as the King. But independent of this, He gave unmistakable evidence of His noble and regal descent. He led the model life of a king. His inexhaustible resources to do good He incessantly drew upon. He exemplified His claim during His sojourn upon earth. All His movements among men justified the claim of the honor, dignity, authority and prerogative of king. He is properly entitled King by Pilate, regarded from the human stand-point, but He is such absolutely as coming forth from the bosom of the Father above. He is Son of God as well as Son of David. He is the King of all kings and potentates, and when all powers and principalities have passed away He will reign on and on as the King of saints in glory.

The prerogatives of a king are essential to Him. Without the exercise of the same He would not be the fulfilment of definite prophecy concerning Him. It was foretold that He should come as the King. "Behold thy King cometh unto thee." For such a *One* the Church lived in fond expectation; and as such He was born, confessed and adored while yet a helpless child in the arms of the virgin Mary. He came into the world with the glory and majesty of the King eternal. "We beheld the glory of the only begotten of the Father."

The kingly prerogatives are His from all eternity. "Before Abraham was I am." As King He is possessed of unlimited power. Of this He gave indisputable evidence on many occasions. At a wedding feast he transmuted water into the luscious juice of the grape. The laws of nature obey Him at the word of His mouth; and He accomplished, in less than the twinkle of the eye, that which otherwise takes a fixed period of time to produce. He speaks the word in the ship on the sea, and the rushing, tearing winds, and lashing, raging waves, contrary elements, are hushed into a calm. He commands, and the unclean spirit Legion departs from the man who dwelt in misery among the tombs of Gadara. He stands at the door of the sepulchre and cries "Lazarus, come forth," and the loved one was quickened into life. He opened the eyes of the born blind, restored the withered hand, healed the deaf, unloosed the tongues of the dumb, withered the fig tree, and came Himself, after dying on the cross, forth from the sealed grave on the third day after His burial, the Resurrection and the Life.

We might cite still more proof of His kingly power, but it is not necessary. We are to believe in Him, with all true sons of the Church, as the King to rule in and over us by Word and Spirit. We are to take pride and delight in marching under His royal banner of love. We are to deem it the greatest privilege to worship at His shrine.

He is the Son of God, but of regal descent. Not the King by assumption; nor by usurpation; nor by the destructive power of the sword—by conquest as Hannibal did become ruler over all the nations he knew of. No; He is, He was, and ever will be King eternal, God blessed forever. We are to think of Him, sing of Him, worship Him, acknowledge Him and talk of Him as the One with regal power and authority. We are to approach the Christmas festivities with the most lively impressions of the "Divine legation and august majesty" of Jesus.

He needs not our gold, frankincense and myrrh to enhance His greatness and glory. He is independent of all beings, glorious in the highest degree possible, enthroned in indescribable effulgence at the right hand of the Father in the heavenly world; but we are to remember His poor subjects in the earth. We are to dedicate of our earthly possessions for the spreading of the benign influences of His grace and power. He desires His people to minister to the helpless and poverty-stricken. Gold is to be given to feed the hungry, clothe the naked, alleviate the suffering of the afflicted, carry the gospel to the benighted. On Christmas day Christians are to make the King's poor happy. H.

ERASURE OF NAMES.

In continuing our remarks on this subject, we affirm that it is one of great practical importance.

It relates to the eternal interests of men—and that, too, of men who belong to the household of faith. They may be unworthy to hold such position; still the fact remains that they were once regarded as fit subjects for the Kingdom of God, and were received into it. We do not now refer to the names of deceased persons, that may have been carelessly carried forward on the church register; nor of persons who have been regularly or otherwise received into other Churches; but only of those referred to in the Constitution of our Church, as quoted in a former article on this subject. In this view the new statistical column is not to be regarded with anything but the most serious consideration.

Given a congregation with a dozen members of this kind—who "have committed no offence which would merit suspension or excommunication, but refuse to perform the duties of a church member." Then it becomes the duty of the Consistory to admonish such members, to the end that they return to their duties as professing Christians. And no consistory has a constitutional right to erase their names simply because they have failed to perform the specific duties of Church members, no matter for how long a time. In addition to this they must have obstinately refused to heed the admonitions of the consistory, whose duty it is to watch over the flock and keep them in the fold, if possible, and to go after the straying ones for the purpose of leading them back to the heavenly pastures. This is the work especially of minister and elders. To pay no pastoral attention to them for years, because it was thought to be "of no use," and then erase their names from the register, is not complying with the law of the Church, nor with the law of God as clearly set forth in the New Testament.

It has been asked: What shall be done with those members who have removed, no one knows where to? We answer by asking: Why do not consistories, or, why do not ministers know? It seems to us that a pastor should know where all his people reside. He should know the address of those who may have removed, and correspond with them by letter. He could do that as easily as to hitch up and drive out to their former residences. If every pastor would do this, it would tell on the work of Home Missions, and reduce the "erasure" business to a minimum.

We have now thrown out a few hints on this subject hoping for some good results. It is not a small matter to blot out a church member's name. Better let it stand until every known duty has been performed by the pastor and elders to the delinquent member. K.

The first page illustration of this number of the MESSENGER, though somewhat similar, is an improvement upon the one used last Christmas. We are indebted to the same kind friends for the design and the music. The words were translated from the Danish, by Dr. Charles P. Krauth, of the University of Pennsylvania. They will be found in full on page third. The illustration called "The Shepherds' Offering," is from an original picture by Pietro da Cartona, in the collection of John Barnard, Esq., London. It was engraved by Carlo Faucy, in 1768. We are indebted to Mr. Charles H. A. H. Esling, of the Philadelphia bar, for a fine translation of a Latin Hymn. Our other contributors are well known to the Church, and we need only express our thanks for their kindness in furnishing the articles.

The N. Y. *Medical Gazette* of Nov. 11th, publishes the remarks made by Dr. Lewis H. Steiner before the American Academy of Medicine at its Annual meeting last October. The paper is a strong protest against lowering the standard of preparatory education on the part of those to whom health and life is to be entrusted.

Rev. H. K. Binkley sends thirty-six new subscribers for the MESSENGER, twenty-four for the *Hausfreund*, and eight for the *Guardian*, from Zion's congregation, Allentown, Pa., of which Rev. E. A. Gernant is pastor.

Do not forget that we have two Orphan Homes to be supported by the Church. Give them substantial help in the way of a collection at Christmas.

Communications.

DEDICATION OF BETHANY ORPHANS' HOME.

Thirteen months ago the building of Bethany Orphans' Home at Womelsdorf, Pa., was destroyed by fire. Last spring the erection of a new building was begun. This building was dedicated on December 14th. It was a pleasant winter day, cold, but with a clear sky. The attendance, although not as large as some anniversary occasions, in point of numbers and kindly interest was very encouraging. The services began at 1 P. M. After a suitable introductory anthem of praise by the orphans beautifully rendered, the President of the Board led in the service of dedication. The two Psalm selections in the form of dedication were chanted by the orphans. Rev. D. W. Gerhard, of New Holland, Pa., read the Scripture Lessons. The addresses of Dr. T. C. Porter, of Easton, and Rev. L. K. Derr, of Reading, were very appropriate for the occasion. Both gave prominence to the thought of God's overruling Providence in bringing much good out of seeming evil. He saved the lives of all the inmates when the former building was destroyed; and sanctified our seeming misfortune to the awakening of much grace and a liberal practical sympathy in behalf of the Home. From the ashes of our former building has arisen another one, larger, more commodious, and better arranged than the one preceding. The glory of the latter house is greater than that of the former.

After addresses, Dr. D. Y. Heisler, one of the former Superintendents of the Home, led in prayer. The singing of a German doxology and the benediction concluded the services.

The building presents a fine appearance. It is 128 feet in length, and 62 feet in depth, and has in all about 150 apartments, large and small. The chapel is on the second story, 62 by 28 feet in size, plainly, but appropriately furnished, and will be exclusively used for divine worship. The school-rooms and bed-rooms have high ceilings, and are well ventilated, with washing rooms adjoining. The building is lighted with gas, by means of a gas generator. We have better light, and at a less expense than is furnished in the larger cities. The steam-heating apparatus easily heats every room and hall in the whole building, even in the coldest weather. As to the building, there was a unanimous opinion of approval among the persons participating in the dedication. At the close of the meeting the President of the Board expressed the gratitude of the body he represents to the many friends of the Home who with such liberal and prompt generosity have helped us to erect this building; also to Superintendent Albright, and his wife, who, from the night of the fire, opened their private dwelling as a refuge for this large Orphans' Home family. Since then, with great sacrifice of comfort and convenience, they have cheerfully borne the privations incident to this provisional arrangement. Thanks were also tendered to the Building Committee, and especially to its chairman, Mr. Isaac McHose, of Reading, who gave us the benefit of his valuable and mature experience as a practical builder; and to the contractors, Messrs. Gasser & Cilly, of Lebanon, for their honest and honorable fulfillment of every letter of the contract. As the bills have not all been presented and paid, the Board will have to postpone a detailed report of receipts and expenditures to a later day. Counting all expenses, for the building, furniture, heating, and gas apparatus, the pipes therefor, and needed improvements around the building, the total cost will amount to about $30,000. Of this amount the Board still needs $5000. On the day of dedication two gentlemen volunteered each to be one of ten persons to raise $500 a piece in order to cancel the whole debt of the institution. I feel confident this plan will commend itself to other wealthy friends of the Home. It will be a prompt and easy way to remove the remaining burden, and the officers of the Board will be very happy to hear from them at their earliest convenience. Our collections on this day, in cash, checks, and pledges, not including the two $500 subscriptions, amount to over $500. It affords me great pleasure to announce that a lady member of Dr. Porter's church, of Easton, recently deceased, left us a legacy of $500; and her sister informed me that she will give $500 additional in memory of the departed one, the whole to be invested on First bond, and mortgage, and the interest thereof to be perpetually used for the benefit of the Home.

We again ask our friends to remember the Orphans amid the joyous festivities of the approaching Christmas season.

B. B.

REUNION.

The fall communion of the St. Peter's Reformed Congregation, Northampton, Co., Pa., of which Rev. E. W. Reinecke, D. D., is the efficient pastor, will long be remembered by the congregation as one of the happiest occasions in its history. In connection with these interesting services, which are always known by a marked degree of solemnity in this congregation, a reunion has been held of the catechumens, who within the last quarter of a century have been received into full membership of the Church through the solemn rite of confirmation by Dr. Reinecke.

The exercises were opened on Friday evening, October 27th, with an appropriate sermon by Rev. Eli Keller, who chose for his text Acts 2:42, and treated it in a masterly manner, to the satisfaction of the congregation, which was small, owing to the inclemency of the weather.

On Saturday morning, a class of thirty-three catechumens was confirmed, being examined through the entire Heidelberg Catechism. The examination, which was conducted by the worthy pastor himself, was rigid and thorough. It is perhaps needless to add, that no minister takes a greater interest in training the young than Dr. Reinecke. The singing upon the occasion by the class was grand and soul-stirring. One hymn they sang was composed by Dr. R. especially for the occasion. The morning exercises were of an impressive nature throughout. The regular preparatory services were held in the afternoon. Rev. D. Y. Heisler, D. D., of Easton, Pa., an intimate friend of Dr. R. and highly esteemed by the people of the Plainfield congregation was to preach. To the regret of the congregation he could not be present. Rev. F. B. Hahn, from Greenville, Mercer Co., Pa., then occupied the pulpit, and preached an appropriate sermon in the German language, based on Rom. 6:8.

On Saturday evening the writer of this article preached a sermon in the English language, based on 1 Thess. 5:12-13. After giving a brief history of this congregation, and refering to the planters of the gospel in this charge, the theme of the text was principally dwelt upon, viz: The love and respect we owe those who have charge over us in the vineyard of Christ.

On Sunday morning, although the weather was rather unfavorable, people flocked together from all directions to hear Rev. Eli Keller, from Zionsville, Pa., who preached not only an appropriate, but also an eloquent and profound communion sermon in the German language to the satisfaction of a large congregation. There were more than 350 communicants, the largest number that ever partook of the Lord Supper at one time in the history of the congregation. These interesting exercises were closed in the evening with a sermon in the English language by Rev. F. B. Hahn, who chose for his text Ps. 66:13. The theme was confirmation, as a vow, and the duties it imposes with reference to God, to the Church, and to the congregation. Although the subject is an interesting one in itself, it was made particularly so by the eloquent manner in which it was presented to the large audience by the young brother. After the singing of a beautiful selection by the choir, Rev. Dr. Reinecke stepped forward and closed the exercises with most appropriate remarks in a twenty minutes speech. His remarks which were of a touching character, held the large congregation spell-bound. Dr. R. is not only a thorough theologian and philosopher, but also a fine pulpit orator and faithful pastor as may readily be inferred from the present prosperous condition of the charge which he serves with indefatigable zeal. When he first came into this congregation it consisted of about 275 confirmed members. At present the membership is fully 400 in spite of the incessant emigration from this congregation. He confirmed 450 in this congregation, and baptized more than 700 infants. In this connection it may also be proper to add that a purse of about $125 in gold was presented by the congregation to the venerable pastor. This was done in a quiet, unostentatious manner and happily responded to in a few well chosen words by the pastor.

Thus were ended the exercises of a most joyous season, long to be remembered by all who had the pleasure of being present. Before the benediction was pronounced, the large audience arose and united in chanting the "Te Deum." The Doctor and the congregation can congratulate themselves on the success of this reunion.

Among the many pleasant features connected with this 25th anniversary are a few in particular which commend themselves very highly, viz: That an effort has been made on the part of the pastor to have a reunion of as many as possible of those, who through the solemn rite of confirmation were received into full membership of the Reformed Church, in this congregation during the last twenty-five years. Another commendable feature is, that this festival was not a demonstration of a merely sudden, unexpected outburst of empty feeling, but that it was a premeditated occasion, and that the pastor and many members of the congregation have looked forward for the past few years to such an occasion with almost uncontrollable enthusiasm and joy. All this shows that the relations existing between pastor and people, are pleasant, and that the Christian or Church life of the congregation is in a healthy condition.

The object of this festival is also particularly praiseworthy. It was not intended to be merely a social reunion of familiar faces; not intended to make an empty display which is so common now-a-days at church festivals. But the object was to afford a fixed time and opportunity when all the sons and daughters of the Plainfield Reformed Congregation could present themselves at their altar around which many hallowed memories cling, to renew the vows they have taken when received into full membership of the Christian Church. Such was the principal object of this festival. It was to be a season of true inward rejoicing of the heart, and such it proved to be to all who had the pleasure of being present.

A. F. D.

Shrewsbury, Pa.

Several communications and a number of Church Items have reached us too late for insertion this week.

CHURCH DEDICATION.

The new church erected by the St John's Reformed congregation of New Williams township, Northampton County, Pa., about four miles south of Easton, was dedicated to the worship of the Triune God, on Sunday, November 5, 1882. The act of dedication was performed in the German language by the pastor, Rev. D. F. Brendle, according to the form provided in the Order of Worship. In the interesting services of that occasion, he was assisted by Revs. N. S. Strassburger, and J. H. A. Bomberger, D. D., the former preaching a sermon in the morning in the German, and the latter in the afternoon in the English language. The weather being favorable, the church was at both times, filled with attentive audiences. The congregation had indeed great reason to be thankful and joyful, that they were permitted to meet and worship God in their new and beautiful church; and the members of neighboring congregations, who had favored them with their presence, were ready to unite with them in their ascriptions of praise.

The church is a large and substantial building; neither labor nor expense were saved to make it strong and durable. The wall of the basement is made of dressed lime-stone, and presents a beautiful appearance; that of the audience chamber, is made of brick. Its internal arrangement is plain and neat. It has only an end gallery. A slightly elevated platform to the right of the chancel is designed for the organ and the choir. It was erected at a cost of about $14,000 00, and the few unsettled bills will be paid as they are presented to the treasurer of the congregation. This new and comfortable church affords the respected pastor and the members of his devoted congregation, a pleasant place publicly to worship the God of their fathers. It is not only an ornament to the section of the country in which it is located, but also a monument to the liberality and Christian faith of the persons who were instrumental in its erection. S.

COLLEGE OF NORTHERN ILLINOIS.

No doubt some of the people of the Reformed Church are anxious to know how this new institution of learning, so lately founded in the West is prospering. During the last week in August Northern Illinois Classis decided to found a school at Dakota, Stephenson Co, Ill. The trustees decided to build at once. The corner stone was laid on October 12th, 1882, which was a day of rejoicing for the people of Northern Illinois Classis. Where, two months ago, was seen nothing but a thrifty crop of corn, can be seen, at this writing, a neat, substantial frame building, 40 feet by 60 feet, two stories high, and a campus of four acres of ground. The lower story is divided into four recitation rooms.

This building is up, under roof, enclosed, and the greater part of the lower story plastered. It will cost, when completed, about $4,500, perhaps a little more. The ground cost us $600. We have subscribed about $3,600. All this work has been done in less than three months.

Thus the readers of the *Messenger* may know that the people of Northern Illinois Classis are in earnest and, with their usual enterprise, have gone to work. The enterprise has many friends. The indications at present are that there will be a goodly number of students in attendance when once we get into the new building. It being very uncertain, on account of the uncertainty of the weather, how soon we could occupy the new building, we could not give any encouragement to any who might wish to come.

God, in His mercy, has favored us with remarkably mild weather, so that now we are able to say to all that we will begin work the 8th of January next, Providence permitting. The second term will open in the new building at that time with proper ceremonies. We ask for the prayers of the church for the success of this institution of learning.

We ask for the co-operation of ministers and laymen. We need educated young men for the ministry in the West as well as for other positions in life, and, on the other hand, young men need a sound Christian education.

This we will endeavor to give them. Help us to advertise, and if possible help us in a financial way. Any money, either for building fund or endowment, sent to Frank Urtzel, Dakota, Stephenson Co., Ill., will be properly credited.

Ministers and laymen may aid us very much by sending us the address of any one who might wish to go to school, and we will send a circular to such person.

For information concerning expenses, board, etc., address

The President,
Frank Urtzel,
Dakota,
Stephenson Co., Ill.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Our people of St. John's congregation at Wyoming, Delaware, are astonishing the natives by their activity. They are erecting sheds for horses, and have commenced work on the steeple of their church. The ladies are purchasing a carpet to cover the entire floor, and the members of the choir are raising funds for a new organ.

Rev. George P. Hartzell was installed as pastor of the Augusta charge, Sept 19, by a committee of East Susquehanna Classis. The sermon was preached by Rev. T. J. Hacker, and Rev. A. R. Hottenstein followed with some well chosen remarks in German. The charge is in a healthy condition and Bro. Hartzell is prosecuting his labors among his people with zeal and earnestness.

On Thanksgiving, November 30, Licentiate W. D. Donat was ordained to the gospel ministry by a committee of East Susquehanna Classis, consisting of Revs. T. J. Hacker, O. H. Strunck and T. Derr, and at same time duly installed as pastor of the Berwick charge. The sermon was preached by Rev. T. J. Hacker, from Col 4:12. The services were held in the Brier Creek church, which was remodelled and beautified a short time ago. The young brother enters upon a laborious field, yet there is much to encourage him in his labors.

On the evening of the 9th ult., a goodly number of members of St. Peter's congregation, Wapwallopen Charge, made a surprise visit to their pastor, Rev. S. S. Kohler, it being the occasion of the anniversary of his birthday. The party freely indulged in congratulations and wishes for many happy returns of the day. The party, through the Superintendent of the Sunday-school, Bro. J. W. Harter, presented to the Pastor nineteen dollars in silver, and the ladies replenished Mrs. K's pantry with all manner of edibles. The pastor and Mrs. K. are truly grateful for their happy tokens of love and appreciation. The evening was spent in social enjoyment; after refreshments, which the party furnished, the people went home, glad that they had made two hearts happier and richer.

The Pastor also acknowledges seven dollars from Mrs. M E. Heller, and Miss Lydia Heller as a birthday gift from Wapwallopen.

SYNOD OF THE POTOMAC.

Rev. John E. Bowman was installed pastor of the Hanover Congregation on the 3d inst. by a committee of Gettysburg Classis, consisting of Drs. M. A. Kieffer, William K. Zeiber, and Rev. J. N. Dittmar. The former preached the sermon, and the latter delivered the charge to the people.

Rev. C. Baum writes: "On Sunday, Dec. 10, we held our last fall communion service in Deep Creek charge. The service was well attended and the number of communicants larger than at any previous occasion. Five new members were added to Christ's church by the rite of confirmation. Collections for home use and for missions were raised. Signs of future prosperity are apparent. The parsonage has undergone a thorough renovation, and some new improvements have been made and also paid for. Some of the churches will be considerably improved by next spring; Whitt's, one of the congregations, intends to purchase a large pipe organ. As peace prevails in the charge, we expect the blessing of the Lord also in the future. All honor belongs to the Lord."

PITTSBURG SYNOD.

A special meeting of Somerset Classis was held at Stoyestown, Pa., Dec. 5, at 7 P. M. Rev. J. S. Wagner's resignation of the Stoyestown charge was approved, and he was dismissed to West Susquehanna Classis. The resignation will take effect January 1, 1883, when he will remove to Williamsport to take charge of the English mission at that place. The charge and the Classis were reluctant in assenting to this change, but as the interests of the church at Williamsport demand an efficient laborer, the sacrifice was made. Revs. H. King, M. H Diefenderfer and S. R. Bridenbaugh were appointed a committee of supply and to assist the charge in securing a pastor.

CLERK.

OFFER OF PREMIUM FOR TRACT NO. 2.

The undersigned would hereby offer a Premium of TWENTY DOLLARS in gold for the best Tract on "The Work of Missions in the Reformed Church in the United States." Tract must not exceed 1400 words in length.

The committee to whom manuscripts are to be sent and who shall decide as to the one meriting the Premium, consists of Revs. J. O. Miller, D. D., York, Pa.; Theodore Appel, D. D., Lancaster, Pa., W. H. H. Snyder, Elders W. H. Seibert and Rud. F. Kelker, Harrisburg, Pa.

Manuscripts must be signed by an assumed name and sent to any member of the Committee by January 25, 1883. The assumed name and the real name of the author to be sent to the undersigned. All manuscripts to be the property of the undersigned.

What is desired is a Tract that will, in a brief, practical, and instructive way, best present the subject for the information of the church, and the progress of the work that is before us as a Church.

CHARLES G. FISHER,
907 Arch Street,
Philadelphia, Pa.

October 27, 1882.

SUNDAY-SCHOOL HELPS FOR 1883.

Now is the time to make up orders for Sunday-school Helps for the coming year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge. We look for an increased demand for them all during the coming year. Pastors and superintendents will please give attention to this and see that their schools have *their own* Church Publications in use. Address

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THE INCREASE OF THE CIRCULATION OF "THE MESSENGER."

We are gratified that quite a large number of the pastors to whom we sent Postal Cards with the request that they write upon them the names and post office addresses of such of their members that ought to be readers of THE MESSENGER, or who might be induced to make efforts in behalf of increasing its circulation have responded. For their prompt compliance with our request they have our thanks. It is to be hoped that their and our efforts may be crowned with success, and that we may be able to, at least, double the number of our subscribers.

We hope those who have not yet complied with our request will do so without delay, so that we may be able to carry out our plan of placing a specimen copy of this week's MESSENGER in every family in the church.

And we would earnestly request all pastors to follow up our efforts by urging their members to take the Church paper, and present to them the benefits that will arise from its weekly visits to them. Let all be united in this effort to increase the circulation of so worthy a paper as THE MESSENGER.

CHAS. G. FISHER,
Superintendent and Treasurer,
Ref. Ch. Pub. Board.

HIS BIRTHDAY.

IT is His birthday—His, the Holy Child!
And innocent childhood blossoms now anew,
Under the dropping of celestial dew
Into its heart, out of this heavenlier Flower,
That penetrates the lowliest roof-tree bower
With fragrance of an Eden undefiled:
O happy children, praise Him in your mirth—
The Son of God born with you on the earth!

It is His birthday—His, in whom our youth
Becomes immortal. Nothing good, or sweet,
Or beautiful, or needful to complete
The being that He shares, shall suffer blight;
All that in us His Father can delight,
He saves, He makes eternal as His truth.
Praise Him for one another, loyal friends!
The friendship He awakens never ends.

It is His birthday—and this world of ours
Is a new earth, since He hath dwelt, therein;
Is even as heaven, since one life without sin
Made it a home: His voice is in the air;
His face looks forth from beauty everywhere:
His breath is sweetness at the soul of flowers:
And in Him—joy beyond all joy of these—
Man wakes to glorious possibilities!

—Lucy Larcom, in *Good Company*.

THE MISER AND FAITH'S BIBLE.

A STORY ABOUT CHRISTMAS.

BY KATE MCDOWELL.

IN every neighborhood is found some one whose habits the gossips are delighted to exaggerate and talk of, and that of Club Alley was the old miser, Paul.

He lived alone, no other human being entering his one room in the large tenement, and his only companions a Maltese cat and a large well-fed dog. These furnished the imaginative minds in Club Alley an excellent foundation for their improbable stories. Children vied with each other in telling their associates the wonders they heard existed in Paul's room. The children of a larger growth smiled at their tales and immediately launched into an account of the miser's hoard, with as little regard for the true and possible. All agreed, however, that the dog was a model dog and guarded his master's secrets well, as he faithfully remained by the door when Paul was away, and appeared perfectly willing to show to any one who ventured near the power of his jaws.

All the mothers in the Alley regarded their children, and possibly themselves, as the heirs and heiresses of the old man's wealth, so all treated him with great respect, knowing that he must have *some* money, or how could he pay his rent so promptly when he was not earning a penny; for how could he be earning anything when he was almost constantly in his room smoking his old clay pipe.

It was regarded as a fixed fact that Paul had possessions; but how great? Children's arms were stretched their full length to indicate a small portion of the size of the chest which contained his money, and (being too large to have been admitted by the door) must have been built in the house. If Paul knew the fabulous tales his strange life had suggested, he took no pains to deny them, and his silence and indifference to everything and everybody added significance to the reports.

One bitter cold night Paul throws on the dying fire a few coals from a basket near by. Then lying aside his pipe he prepares for a nap by tipping back his old chair. His companions seemed to exchange significant glances as they got ready to follow their master's example. It was not long before they were both dozing, but as for Paul he never seemed so wide awake in his life. He knew that the next day would be Christmas, for he heard little Pat Maloney ask his mother if Santa Claus would mind the holes in his stocking. He remembered, too, how long the tin-pedlar stayed in Club Alley, and that all the mothers invested in tin horns for their children;—but what was Christmas to *him?* There was a time when he and his little sister Faith had welcomed the day, eating sugar-plums at early dawn, as they dived into their well-filled stockings,—but that was long ago. Faith had died long since. All the family had passed away, leaving him a rich man. This last thought brought a contented smile to his lips and he ventured to show his satisfaction by stroking Pussy's fur, which caresses so astonished the cat that she quickly sprang out of reach. Paul made a hoarse kind of sound, the nearest he could come to laughing, and moved around restlessly in his chair. No! Sleep will not come, but thoughts of old times grew and multiplied in his mind.

Fifty years ago that very night, Faith died handing him her little Bible and asking him to promise to read it. How had that promise been kept? He tried to evade the question, but it repeated itself constantly to him. He rose from his seat, and going to a little chest returned with the book.

But, hark! A sweet voice under his window was singing an old carol—yes, one that he and Faith used to sing together. Oh, why does everything bring thoughts of the past! He hastened to the window and, pulling aside the old curtain, saw the boy who was carolling:

"O, come, let us adore Him."

He left the window, and, lighting a half-burned candle, opens Faith's Bible. The verse that first met his eye was this: "Unto whom much is given, of him shall much be required." He shut the book and listened to the sweet voice that was going farther and farther down the alley, until it had passed the corner and was in a large and busy street and could hardly be heard. He threw up the window and eagerly hearkened.

A new carol was commenced—one that

CHRISTMAS EVE AND CHRISTMAS MORNING.

The oak is a strong and stalwart tree,
And it lifts its branches up,
And catches the dew right gallantly
In many a dainty cup.
And the world is brighter, and better made,
Because of the woodman's stroke,
Descending in sun, or falling in shade,
On the sturdy form of the oak.
But stronger, I ween, in apparel green,
And trappings so fair to see;
With its precious freight, for small and great,
Is the beautiful Christmas tree.

his sister sang during that last illness. It was enough. He put down the sash, and catching up an old cap, pulled it well down over his face, and started out, followed by his dog, who took his accustomed place by the door.

Paul followed the boy, keeping a respectful distance from him. The little fellow was no longer singing, but blowing his fingers as he ran. He turned into a narrow passage, and Paul, quickening his pace, was near him. The boy entered a house and through the uncurtained window could be seen approaching a woman. After a few words together, they both came towards the door and stepped out, while Paul hastily found a hiding-place near by.

"Isn't it beautiful, mother?" said the lad, pointing towards the heavens. "I *felt* just like singing:

"'The snow lay on the ground,
The stars shone bright;'

but no one seemed to hear me, and I haven't had even a penny given me, though I went all over town. There were beautiful Christmas trees in some of the houses, and when I looked at the happy children dancing around them, I couldn't help thinking of poor little Faith's empty stockings. Oh, mother, how disappointed she will be, for I told her I was certain she would find them both full, and she said she would rather have a shoe on each one. I expected to get lots of money—enough to make her happy and pay the rent, too."

The familiar name of Faith and the boy's sad tone brought the tears to the old man's eyes. He strove to keep them back as the little fellow exclaimed:

"To-morrow will be the saddest Christmas we ever knew! To think of being without a *home*—for old Dan will turn us out, mother, as he has the rest, if we do not pay by to-morrow morning;" and the boy gave vent to a stifled sob as he re-entered the house.

Paul brushed his sleeve across his eyes and almost ran as he retraced his footsteps, saying softly: "For Faith's sake, for Faith's sake." He hurried up the old staircase and entered his room, took from the chest a bag, from which he counted out some money. He took up the Bible once more and it opened to the words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Ah! he was in the right path now. He took a pencil from his pocket and tearing a fly leaf from the little book, traced with trembling hand the words, "For Faith."

Out of the room and down the stairs again, through the busy street and along the narrow passage, was all the work of a few seconds. The money was laid at the door, and Paul tapped softly and departed.

"Too soft a knock for Dan," exclaimed the boy; then, in another breath: "Oh, mother, God has answered."

How bright the son's eyes were as he said over and over: "Fifty dollars! Fifty dollars!" The mother's wan face lighted up with joy and she simply said: "The Lord will provide."

Paul's heart was light as he returned home a changed man. One verse of Faith's little Bible was illuminated as he read: "It is more blessed to give than to receive."—*N. Y. Observer.*

Hark! the carol heavenward floats;
Listen to the liquid notes;
Listen well and you may hear
Song of cherub hovering near.

HOW HE CAME.

"OH! mother, mother, the Lord Jesus is coming here to-night."

Was it the words or the sudden flash of sunset drifting in through the open door that glorified the poor, low, dingy walls in the eyes of the wondering mother?

"The Lord Jesus," she repeated dreamily, "I havena kenned Him sin' I were a child. Did He tell you it Himself?"

"No, mother, it was the old minister. He said the dear Lord had written to us, 'Behold, I come quickly' and I ran all the way home to tell you."

"He'll be wanting the floor clean," she said, in the simple faith of ignorance, and hastened to take down mop and broom. The wooden chairs were sanded and scoured, and a fresh bright flame kindled in the old-fashioned fireplace.

"Mayhap He'll be hungry and wanting something to eat," she said, at last. "I will bake Him a little cake, for He shall na be fashed for a warm supper the nicht."

Twilight waned, but still His footsteps lingered and their watch kept in vain. The father and Robbie were home from their work, and already baby Annie was fast asleep; but He came not. So they placed a candle in the window to guide Him through the darkness, and the welcoming light shone far out over the dreary waste. There was one who saw it and drew near, and a low and soft knock sounded on the oaken door.

"He's come," they whispered. The mother's face softened with an unspeakable tenderness; and even the baby smiled in her sleep, as if at some pleasant dream. Robbie and Jessie stood on tip-toe with eager waiting eyes; as the father, trying to still the loud beating of his heart, walked slowly to the door, and with tremulous hands unfastened the latch. Out of the gloom and darkness there appeared a strange vision—not the King of Glory for whose coming gates had lifted up their heads—but a poor, lone woman, who stood shuddering upon the threshold. Her ragged hood had fallen back, and revealed a dull expressionless face. Her torn garments, dripping with wet, hung about her in scanty folds, and her two thin hands held out imploringly.

"I'm cauld," she said, "I'd like to bide a bit."

"It is only daft Jenny," they whispered. And in the first moment of disappointment they had almost closed the door upon her. But better thoughts prevailed, and they brought her in and placed her gently in the chimney corner. They chafed the red hands and quivering limbs, while the mother wondered if the Lord Jesus, when He came, would notice the muddy tracks across the floor. "I would na have Him see daft Jenny so," she said to her husband. And he and Robbie went out and walked about the moor, while she bathed the poor creature, combed her hair and put on a clean calico dress, too large for her by half; but I doubt if the angels saw a wrinkle in it.

A half-remembered verse came dimly into the mother's thought as she spoke through the door to Robbie: "Seek Him that's coming here to-night, if happily you may find Him!" She did not know the rest, poor soul—"though He be not far from every one of us."

They gave the cake to the poor, famishing waif, who eagerly devoured it, sitting in the chimney-corner with her motionless stare.

Then they waited till midnight, and the expiring candle sent them up the rough ladder to the dark loft above. Morning stole softly in, and found the same weird figure crouched over the smouldering embers on the hearth. The parritch was prepared, and she ate her share with the same stony face.

Then Robbie went to his work, and the father hastened to the old minister to tell him the sorrowing story of their disappointment at not seeing the Lord Jesus, "For we would na grudged Him aught we had," he said, "and mayhap He would have left His blessing with us."

Reverently the aged pastor opened his Bible, and with trembling voice read the wonderful story of the judgment day. "Then shall the King say unto those on His right hand; 'Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world. For I was thirsty, and ye gave Me drink; I was a stranger and ye took Me in; naked and ye clothed Me."

"But I canna claim it," he answered sadly, "for He didna come. There was only a daft Jennie to eat the cake and the parritch, and to wear the missis' gown."

"Listen a little longer," and the grey-haired man read on: "Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty and gave Thee drink? When saw we Thee a stranger and took Thee in? or naked and clothed Thee? And the King shall answer and say unto them: Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."—*Selected.*

GOD'S VEILS.

Little Mary had just come from the window, with evident pleasure, and sat down on her little stool at papa's feet.

It was just at sunset; and a most glorious sunset it was. The western sky was mantled with clouds of gorgeous hues, upon which the little girl gazed with thoughtful pleasure.

"Papa," she said at length, "do you know what I think when I see those pretty clouds?

"No, what do you think of them, Mary?"

"I always think they are God's veils. Doesn't He have beautiful veils, papa, to hide Him from us?"

"True enough, little one," thought I; "the clouds which veil Him from our sight now are beautiful. There is a rainbow on them if we will see it; they shine with mercy and truth."

Was not that a pretty thought of little Mary's? And does it not remind you of the time when the veils shall be parted, and He shall come with clouds, and every eye shall see Him?—*Christian Observer.*

MYSTERIOUS SANTA CLAUS.

DEAR, mysterious Santa Claus,
The best and kindest that ever was;
Are you up there in the thin blue smoke?
Was that the wind, or your voice that spoke?

I thought of your coming the whole year through!
Are there some children that know not you?
Who are hungry and sad in the cold and snow.
O find them out, for you surely know!

On the warm hearth stone I kneel and pray:
Give them a merry Christmas day!
Bless great and small, and let no one grieve,
Remember us all this Christmas eve.

Celia Thaxter, on *Prang's Prize Card.*

THE SWEETEST JOYS.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings that song in the light. With many of us it is as with the bird. The Master has a song He wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then He comes and makes it dark about us till we learn the sweet melody He would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, they have been taught in the darkened chambers of sorrow.—*Christian Weekly.*

Pleasantries.

There is a man in New Jersey so mean that he talks through his nose, to save the wear and tear on his false teeth.

A little fellow, who had never eaten frosted cake, asked at the table for a piece of that "cake with plastering on it."

"I pla by ere," wrote a St. Louis belle to a Chicago professor, who immediately wrote her, saying that he believed she also spelled that way.

A man has invented a chair that can be adjusted to eight hundred different positions. It is designed for a boy to sit in when he goes to church.

"There!" triumphantly exclaimed a Deadwood editor, as a bullet came through the window and shattered the inkstand. "I knew that new 'Personal' column would be a success!"

Miscellaneous.

CHRISTMAS HYMN.

REJOICE O soul!
Thy burden roll
Upon the arms extended;
His natal day
Returns to say
Thy God hath thee befriended.

Sing loud and clear,
Uproot thy fear,
Joy without bound or measure
Should fill thy heart,
If thou hast part
In this glad Christmas treasure.

Let on thy face
The smile of grace
Speak of the heart's thanksgiving.
The Father's gift
Thy soul should lift
And show in all thy living.

Jesus the Lord,
Our own Adored,
Brought only joy from heaven.
There is no gloom
Within the tomb
For those who are forgiven.

Then sigh no more,
But from thy store
Bring sunshine to the weary.
Each child of God
Who has the Word,
Should make some life less dreary.

—*Selected.*

Religious Intelligence.

At Home.

Trinity Church, New York, is the wealthiest religious corporation in the United States, its property being now worth $50,000,000.

The whole amount contributed by the churches of this country annually for benevolent and congregational purposes is $106,962,000. Of this large sum, the amount collected for purely benevolent purposes is $31,336,140. The amount contributed for church purposes, meaning thereby the maintenance of the church, sustaining the ministry, etc., is $75,352,866.

The Northwest Swedish Methodist Conference, which met a few days since at Chicago, reports for the year, 5,086 members and 641 probationers; 52 local preachers; 69 churches, valued at $181,798; and 27 parsonages, valued at $27,450. For church building and repairing $13,697 have been raised. The Sunday-school scholars number 3,273, and $2,574.51 were raised for missions of the parent society.

The *Churchman*, published in New York city, says: "A service in the German language was held on the first Sunday of November, in the Church of the Reformation, formerly the Church of the Epiphany, in Stanton street. The occasion was that of the monthly celebration of the Holy Communion, and about fifty persons were present. The congregation was supplied with copies of the Church's Liturgy in German, and in their singing, which was led by the Rev. Mr. Fleischhacker, and was spirited, they were accompanied by the organ. The sermon was delivered by Mr. Fleischhacker, from Psalm lxxxvii. 2, 3. Great attention was paid to the discourse, which was without notes, and the congregation joined heartily in the prayers. More than thirty-two persons participated in the celebration, showing that almost all present were communicants. The free use of this church for two services on each Sunday—one at 9 a. m. and the other at 4 p. m.—and for other week-day services, has been tendered by the trustees of the property.

The following topics have been suggested by the Evangelical Alliance for the Week of Prayer:—January 7–14, 1883.—Sunday, Jan. 7.—Sermons—"The man Christ Jesus; who gave Himself a ransom for all."—1 Tim. ii., 5, 6.

Monday, Jan. 8.—Praise and Thanksgiving.—Psalm ciii.; Isa xxv.; Psalm cvii.; I Thess. i, chap.; Psalm xxxvi., from 5th verse.

Tuesday, Jan. 9.—Humiliation and Confession.—Psalm li. and cxxx.; Jer. xiv. 7 to 10 and 20 to 23; Luke xv.; Lam. iii. 22 to 41; Hosea xiv.; James iv.; II Cor. vi.

Wednesday, Jan. 10.—Prayer for Families.—Deut. vi. 1 to 16; Psalm cxxvii.; Ephes. vi. 1 to 18; Deut. xxxiii. 2 to 16 and 24 to 29; Prov. viii.; John xiv. 12 to 17.

Thursday, Jan. 11.—Prayer for the Church Universal.—Joel ii. 23 to 31; Acts ii. 32 to 41; Isai. lv.; Ephes. iii. 14 to 21; I Cor. xii. 1 to 13; John xv. 12 to 27; Phil. ii. 1 to 16; Psalm xcv.

Friday, Jan. 12.—Prayer for the Nations.—Matt. v. 1 to 16; Prov. xvi. 1 to 13; Rom. xii.; Psalm cxliv.; I Peter ii. 13 to 25; II Tim. ii. 1 to 21; Acts x. 34 to 48; Rom. xiv. 1 to 19; Jerem. xxx; Mark x. 28 to 45.

Saturday, Jan. 13.—Prayer for Missions—Luke xxiv. 36 to 53; Luke x. 1 to 16; John xvi. 1 to 15; Acts xi. 1 to 21; Psalm cx. and Psalm c.; Rom xi.; Ezek. xxxvii. 21 to 28; Isai. lii. 7 to 15.

Sunday, Jan. 14.—Sermons.—Titus ii. 13.

NOTE.—It is suggested that at Meetings pauses for silent prayer should be allowed, that each person may supply what cannot be expressed publicly. This is especially needed in confession and in prayer for families, and for the afflicted.

A new responsive service is to be introduced early in December into all the churches under the charge of the Consistory of the Collegiate Dutch Reformed Church of this city. At present the service of the Reformed Church is similar to that of the Presbyterian, and to one unquainted with the forms of church government there is no apparent difference between the two churches. Of late, however, there has been a desire expressed among the members of the Reformed Church to return in part to the old form of worship which existed in the early days of the church, both in Holland and in this country. At a meeting of the General Synod of the Church, which was held last June, it was recommended to the several churches that they should introduce the reading of the Psalter into the service, as well as to follow more closely the Liturgy of the Church, and a form of the Psalter and Liturgy which had been revised by a committee appointed for the purpose was adopted by the Synod. Several churches in New Jersey and New York have already followed the recommendation of the Synod, and the movement in favor of more liturgy in the churches has become general in Reformed Church circles. The order of service adopted by the Consistory of the Collegiate Church will be as follows: Prayer; salutation; reading of commandments; hymn; reading of Psalter by the minister and responses by congregation; offertory; anthem by choir; prayer; hymn; sermon; prayer; hymn and benediction. At the evening service the Apostles' Creed will be recited by the congregation in place of the reading of the Commandments. The Psalter is arranged in a slightly different manner from that of the Episcopal Church, the divisions being made with reference to the idea expressed and with no regard to the verses. Mr. Henry R. Bookstaver, a member of the Consistory of the Collegiate Church, said yesterday, in regard to the change in form of service, that many of the church members had for a long time wished to go back to the old mode of worship, the general opinion being that it would cause a greater love for the church. The Presbyterian form of service tended rather to a love for the minister than the church, as in that service the sermon was the most important feature. Consequently, when a minister of especial ability was over the church it would prosper, but otherwise there was not so much interest manifested. Mr. Bookstaver also said that in the old church worship there was a great deal of music, and that all the congregation took part in it. Even thanks before and after meat were set to music, and it was a question but what the bene diction was sung in the churches in Holland, as it was also set to music. In adopting a new service the churches were simply returning to the old traditions of the Church. He also said that the prayers in the Church liturgy would probably be more generally used. It is probable that all the Reformed Churches in the city and vicinity will soon adopt the same form of worship.—*N. Y. Times*, Nov. 30.

Abroad.

Twelve Baptist missionaries are at work in Russian Poland.

The Jesuits, driven from France, have established themselves in considerable numbers in Turkey.

The Sacred Congregation of Rites, in Rome, has decided that, in addition to candles, gas can not be used upon the altars, nor, indeed, without candles. The grounds of the decision are not given, and possibly it may have been thought that it would be an interference with the rights of the pulpit, which is always jealous of its prerogative.

The number of "certified chapels" in Great Britain at which Nonconformists are allowed to hold religious services has increased within thirty years from 14,662 to 21,366, or nearly fifty per cent. It is claimed that the number of attendants at Nonconformist services is nearly as large as that of the worshippers in the Established Church, although the accommodations for the former are only a third of those provided by the Church.

Commenting on the recent decision of the Italian Court of Appeal as to the jurisdiction of the Vatican, the *Pilot* says:—"The recent decision of the Italian Court of Appeal, affirming that the jurisdiction of Italian law courts shall have effect within the Vatican, has caused considerable surprise. Yet there is no new principle established by such a decision. It is but another phase in the development of the question between Italy and the Vatican. If the Italian Government possesses the power to grant the Vatican to the Pontiff as a residence, it has likewise the power to withdraw the grant. That it should do so might be bad policy, but of the power it possesses there is no question."

Crisply the snow crackles under the feet,
And every cottage in wreaths is drest,
While the frozen diamonds, spread like a sheet,
Make a queenly mantle for Earth's old breast.

Science and Art.

The smallest circular saw in practical use is a disk about the size of a five-cent piece, being employed for cutting slits in gold pens. They are about as thick as ordinary paper, and make 400 revolutions per minute, this high speed keeping them rigid, notwithstanding their extreme thinness.

Great disinfectant and antiseptic action is said to result from the proper use of copper. M. Burcq recommends treatment of infectious diseases with salts of copper, the injection of the wood of huts with copper sulphate, and the application of copper to infected furniture, clothing, and other suspected articles.

Professor E. D. Archibald advocates the use of kites for meteorological observation. They can, as he shows, be not mere toys but philosophical instruments—capable of ascending to great heights, remaining steady in currents of varying velocity, and of being manipulated by the observer with ease and rapidity.

Personal.

Professor Swing thinks that John Calvin was a failure. Now will some one tell us what John Calvin would have thought of Professor Swing.

Mrs. Wm. E. Dodge, of New York, has lately given $2,000 to the Mills Seminary, of California, to found a scholarship for the daughters of clergymen, those of missionaries to have the preference.

Dr. Lightfoot, the present Bishop of Durham, who is among those who are prominently mentioned for the archbishopric of Canterbury, is well known as a scholar, having written commentaries on some of the Epistles. Among his most recent works is a monograph on the Christian Ministry, in which he takes extremely Broad Church ground, throwing overboard the old Anglican doctrine of Apostolic succession.

Thurlow Weed's life almost spans the history of this country under its present Constitution. He was born before Washington died, and when Webster, Clay, and Calhoun were making their reputations he had edited several country newspapers and fought in the battles of his country. He was older than Seward, or Lincoln, or Greeley, and when Clay, Webster, and Calhoun were dead he had not entered upon the most important part of his career. He was alive when Napoleon's star appeared in the darkness of the French Revolution, and was already a young man when the Battle of Waterloo was fought. He lived and worked with three generations of public men. Most of the men who are now beginning to attract attention might have been his grandsons. Benjamin Franklin died seven years before Mr. Weed was born. The lives of these two journalists take the world back into the reign of Louis XIV., and beyond the birth of Frederick the Great. Another such would very nearly reach the time of Shakspeare.—*New York Tribune.*

Items of Interest.

There are 1000 charitable institutions in London, with an aggregate income of no less than $20,650,000. Of these 82 are hospitals and 47 dispensaries, the united yearly receipts of which reach the total of $2,685,000, or about one-eighth of the whole.

Another excellent example of the rightful power of the State in matters that pertain to Cæsar comes from Italy. The tenants on a certain estate refused to pay some extraordinary taxes that had been levied, whereupon execution was issued against the property, with due notice to the owner, who happened to be the Pope! The notice, which was in the usual legal form, read: "To Citizen Joachim Pecci; by trade or profession, Pope; conducting business (also residing) at the Vatican Palace, Rome." The taxes were promptly paid, and a receipt given to "Citizen Joachim Pecci."

The total Treasury net revenue for the year ending June 30, 1882, was $403,525,250-28; total expenditures, $258,981,440.20; giving a net balance in favor of the Treasury of $145,543,810,08—a most gratifying showing. During the year the balance of trade in our favor was nearly $28,000,000. The abolition of all internal taxes, except on spirits, tobacco, and fermented liquors, is recommended. The refunding of the National Debt by the issue of 3 per cent. bonds is recommended. The receipts of the Postal Department for the next fiscal year are estimated at $50,000,000, and the postal expenses at $46,000,000.

The Postmaster-General has taken a step which, it is believed in some quarters, will materially affect the future operations and reforms of the Department. This was in the conclusion of a contract with Mr. Leo Ehrlich, of St. Louis, for the use of his recently patented ingenious invention of combination letter-sheet and envelope. By the middle of January the Ehrlich invention will be on sale at the principal post offices in the country in the shape of a letter-sheet, envelope and stamp, all for three cents, and a circular letter, envelope and stamp for one cent added to cost of the paper. The unstamped article will find its way into the public market through the stationery world. This is a return to the simplicity of correspondence as it was before envelopes were invented, without returning to the disadvantages of sealing wax, tapers and wafers.

The single letter-sheet is manufactured with gummed flaps, which, when the sheet is folded, lap over two open edges and secure the missive. The government stamp is to be embossed on one of these flaps, which comes over like the flap of an envelope, and the whole thing is licked, stamped and sealed with the same motion. This brings the stamp where the old wafer and seal used to be, instead of being on the upper right hand corner as at present. The postmaster will not be compelled to apply the cancellation stamp, as the letter cannot be opened, nor the embossed stamp removed, without destroying the stamp. While the whole arrangement looks like a neat trick, the principal advantage is its cheapness, both to the government and the business public. To the man who writes his communication on one side of the sheet, as most business men do, it will be a saving of fifty per cent. in time and expense. To the government it will be equally advantageous. It will cost but a trifle more than an ordinary envelope, and in general use it will save, it is alleged, half the present weight of the letter mails.

The contract with the inventor provides that the stamped article shall be manufactured under the supervision of the government stamped envelope agents at Hartford or New Yerk—that the government is to take no risk of the public demand, and receive no profit from such demand beyond the convenience and advantage in handling. Those that are apt to be put on sale at the stamp windows will be of the denomination of three, two and one cent, the latter or circular form being minus the end flap or open. This patent letter-sheet will be sold at a price ranging from $2.00 to $4.00 per thousand, according to the quality of paper used. The contractor retains his rights as patentee, the government merely acting as his agent and making returns of sales to him every ninety days for the use of the scheme. Every facility for their sale is to be offered as now offered in the sale of stamps and stamped envelopes. The importance of this innovation on the future of the Postal Department will depend wholly on the favor and prejudices of the general public. It may be an important factor in hurrying up cheap postage. The government loses nothing in case of spoiled sheets, having reserved the right of cancellation.

And cradled there in scented hay,
In the air made sweet by the breath of kine,
The little child in the manger lay,
The child that would be king one day
Of a kingdom not human but divine.

Farm and Garden.

FEEDING YOUNG COLTS.—Young colts require grain for the first year of their lives at least. They need the most nutritious food when weaned from their mother's milk. The use of cereals will prevent checking the growth of young animals, arising from the sudden change of food. If they are stinted in food at this juncture, they may never recover from its effects. Extra food and care in growing young stock will be more than paid for in early maturity, and in their future growth and development. Well fed stock look robust and healthy. They put on an even development of carcass, and therefore become more perfect in form than ill fed stock. Beautiful form is a measure of value. The starveling looks sickly and emaciated, worn out with hunger before he is matured.

HANDLING DAIRY STOCK KINDLY.—Mr. Parcell, in the report of the New Jersey Agricultural Society, says: "It is important that dairy stock, from the young calf to the old cow, that is being fed for beef, should be handled and treated kindly. If a calf is handled roughly,

and becomes wild and vicious thereby, when it becomes a cow you may expect the same; but if handled carefully and treated with kindness, when grown up she will be mild and gentle. It may not always be so, but in general it is. There have always been many cows spoiled by the person having the care of and milking them, by whipping or frightening them whenever they come in his way. Or if, when milking, a cow hoists her foot or kicks (which is generally caused by pain), such a fellow stops milking and commences whipping, or worse, kicking the cow, and she becomes enraged, holds up her milk, kicks back, and is finally ruined. Never whip a cow for kicking if she does kick the milk-pail out of your hand, and sometimes upset and knock you over, but be kind and gentle with her, and milk her out with as little excitement as possible; and if she gets over her kicking propensity, it will be by mild not harsh treatment. Never whip a cow because she kicks, for it will do no good, but it will do a great deal of harm."

SELL WHAT YOU CAN.—Farmers should look over their stock at this season of the year, and not keep stock all winter to be fed and housed at a considerable cost, only to find, when spring comes, that it is worth no more, and perhaps less, than it was in the fall. This rule applies not only to cattle and sheep, but to poultry. Moreover, the principle may be applied to crops. Where a reasonable profit can be obtained by selling the crops of the fields and orchards in the fall, it is better to sell them than to hold for higher prices. There is always a risk in keeping, for prices may not rise, and the crops kept may be badly affected by atmosphere or other causes not considered. So far as live stock is concerned, it is pretty certain that next spring will see lower prices than at present prevail. Meat is still very dear, in spite of the glowing crop reports from all parts of the land; but as the people begin to realize the extent of the crops, they will clamor for lower prices, and a decline must eventually come. Money realized for stock or crops now deposited safely will draw interest, and can neither die nor decay, whereas the live stock may do the one or the crops the other.

The wise and the well-to-do farmer is not he who has a great surplus of stock or crops on hand. Success is as much due to selling at the right time as in buying at the right price. Reasonable profits and prompt returns should be the rule of the farmer, who, just as surely as a merchant, will find it well not to keep any kind of salable material too long on hand.

Rise happy morn; Rise holy Morn,
Draw forth the cheerful day from night;
O Father, touch the East and light
The light that shone when He was born.

General News.

HOME.

Efforts are now made to empanel a new jury to try those accused of the Star-route frauds.

Eight men were killed by a boiler explosion at Shawneetown, Illinois, last week.

Eleven children broke through the ice on a pond near the Falls of Schuylkill on the 14th inst., and four were drowned.

Gen. Robt. Ould, confederate commissioner for exchanging prisoners during the late war, died in Richmond, Va., on the 15th inst.

Dr. Forbes, professor of Anatomy in the Jefferson Medical College, will be tried for complicity in the grave-robbers at Lebanon cemetery.

Diphtheria and small-pox are said to be prevailing to an alarming extent in the eastern part of Baltimore. Over a hundred new cases of the former were reported in this city during the past week, although the death-rate is not as great as the week before.

The Civil Service Reform is engaging the attention of Congress. Mr. Pendleton's Bill is opposed by his party on the ground that it will secure the continuance of 100,000 government officers for six years, or until after the term of the next President of the United States.

Another one of those destructive fires which shock every one, by the loss of life they involve, occurred at Manayunk on the 12th inst. The Enterprise Cotton and Woolen Mills were burned, and sixteen persons were injured, some of them fatally, which attempting to escape. There were no fire escapes.

Mr. Robert L. Stuart, the millionaire sugar refiner and philanthropist, died in New York on the 12th inst. He with his brother, who died in 1879, had given up to 1882, over $2,000,000 for religious and benevolent purposes. Among the gifts of Mr. Stuart were $100,000 to Princeton Seminary, and $50,000 to the Seminary at San Francisco.

Two millions have been voted for a new building for the Congregational Library at Washington.——It is said that the Republican Congressmen will put through a Tariff measure during the session.——The appropriation for a fast mail service has been rejected, because New York and Philadelphia opposed the River and Harbor Bill.

This has been a bad week for fires. The Manhattan Beach Railroad Depot, N. Y., burned on the 14th inst. Sixty cars and ten engines were destroyed. Fifteen of the cars were Drawing-Room Coaches, and one of them was Austin Corbin's private car which took the prize at the Centennial Exhibition.—On the same day the cabinet works of the Remington Co., Ilion, N. Y., were burned, throwing 50 men out of employment.—The fire at Winnipeg, Manitoba, destroyed two large hotels with all the effects of the guests.—A block of buildings valued at half a million, was destroyed at Toledo, O., on the 15th.

Prince Taruhito, of Arisugawa, uncle of the Emperor of Japan, and his suite, were among the passengers who disembarked in New York from the steamship Scythia, of the Cunard Line, on the 15th. The Prince left Japan on June 19th to visit the European Courts and pay them marks of respect in behalf of the Emperor, and he visited every country in Europe, except Sweden and Denmark. Lack of time and the approach of cold weather alone prevented his going there. He will be in this country but a short time, and then return home by San Francisco.

Dr. J. Forsyth Meigs, the distinguished physician and author, died in this city on Saturday last, aged 62 years. He was the son of the late Prof. Charles D. Meigs.

FOREIGN.

Louis Blanc, the famous politician and free thinker of France, is dead, and there was a great civic demonstration at his funeral in Paris.

December 13th marked the fiftieth anniversary of Mr. Gladstone's entrance into Parliament, and nearly all the English papers devote leaders to a recount of his influence.

Madrid, December 12.—A portion of the War Office has been burned to the ground. Twenty persons were injured, one of them seriously.

The library and a part of the archives were destroyed.

The King was present during the fire, and assisted in subduing the flames.

The business portion of Kingston, Jamaica, was burned on the 11th inst. The loss is estimated at £6,000,000. Hundreds of people are homeless and in want of food.

The long expected changes in the British Ministry have been completed, the following named ministers having taken the oath before the Queen in council: Lord Derby, as Secretary of State for the Colonies. Lord Kimberley, as Secretary of State for India. Lord Hartington, as Secretary of State for war. Right Hon. Hugh C. Childers, as Chancellor of the Exchequer.

Dublin, Dec. 14th.—The co-operative stores here were destroyed by fire to day. The building was full of goods. The loss is very extensive. It is reported that the caretaker and his family perished in the flames.

Madrid, Dec. 14th.—Eight thousand volumes were destroyed by the fire in the War office, the loss of some of which are irremediable, as they were original manuscripts. The dispatches burned included several from the Duke of Willington, when he was commander of the allied armies in Spain.

Useful Hints and Recipes.

CREAM DRESSING FOR COLD SLAW.—Two tablespoonfuls of sweet cream whipped, one of sugar and four of vinegar; beat well and pour over cabbage previously cut very fine and seasoned with salt.

THE CELERY FLAVOR.—The canvas-back ducks get the flavor so highly esteemed among epicures, by eating the wild celery in the Chesapeake Bay. The same flavor may be given to any domestic fowl by feeding them on celery tops, or by putting a little celery seed into the stuffing before cooking.

THAT ONION FLAVOR.—If you wish to give a delicate and yet distinct onion flavor to the dressing for a fowl, boil the onion till tender, changing the water twice; then chop it in very small bits, just as if it were raw. Roast goose and wild duck gain to most palates by having the dressing thus flavored.

CRANBERRY SAUCE.—Pick over and wash the cranberries and put in the preserving kettle with half a pint of water to one quart of berries; now put the sugar, —granulated sugar is the best—on top of the berries. Set on the fire and stir about half an hour. Stir often to prevent burning. They will not need straining, and will preserve their rich color cooked in this way. Never cook cranberries before putting in the sugar. Less sugar may be used if you do not wish them very rich.

WORMS IN FLOWER POTS.—There is a general complaint of the abundance of various species of worms inhabiting flower-pots, thereby injuring the plants growing therein. If a little fresh lime is dissolved in the water applied to the soil, nearly every species of worm that is found in such a position will be killed, and the plants not injured. Tobacco will also destroy most kinds of worms, but lime is preferable. Watering the plants with lime-water once a week will be sufficient to kill the worms in the soil, as well as stimulate the growth of the plants.

Books and Periodicals.

LOGIC AND LIFE, with other Sermons. By the Rev. H. S. Holland, M. A., Senior Student of Christ Church, Oxford. New York: Charles Scribner's Sons. 1882. Pp. 320.

It is a little risky in these days to publish a volume under the name of Sermons. There is a prejudice against them. The author seems to be aware of this, but makes his defence in the fact that the discourses here offered are not hortatory addresses, but discourses published for the sake of laying before the minds of many who now find themselves astray or in peril, amid the tangle of life, some such interpretation of the natural and spiritual world in which we move, as may possibly assist them in detecting their coherence with the truth, as it is in Christ Jesus. He thinks we "have suffered our faith for so long to accept the pinched and narrow limits of a most unapostolic divinity that we can hardly persuade people to recall how wide was the sweep of Christian thought in the first centuries, how largely it dealt with their deep problems of spiritual existence and development, which now once more impress upon us the seriousness of the issues amid which our souls are traveling."

The sermons abound in striking sentences, and although detached follow a certain sequence. The first three suggest some of the conditions under which the intellectual approaches to a creed must be made. The two following touch on the *moral* needs and efforts which are pre-supposed by coming to Christ; the next four attempt to interpret the nature of the responses made to their moral necessities by the sacrifice of Christ, then follow others on spiritual tempers; the central dogmas of the creed, etc. For sale by Claxton & Co., Phila.

OPIUM. England's Coercive Policy and its Disastrous Results in China and India. The Spread of Opium Smoking in America. By John Liggins. In No. 74 "Standard Series." Price, 10 cents. Funk & Wagnalls, New York.

An exceedingly valuable handbook on the opium question. In it are presented the most important facts, and the testimonies of the most eminent authorities, on the present vast extent of the opium traffic; the British rulers of India; the manufacturers of and the traffickers in opium; opium more hurtful and ruinous than alcohol; the fearful results in Arracan and British Burmah; the criminality of England's opium; the continued denial to China of the rights of an independent nation, she being still debarred from prohibiting the importation of the baneful stuff, or even increasing the duty on it to lessen its consumption; the wide-spread misery and ruin caused in China; the formidable obstacle to Christian missions; a crippled commerce and the malediction of a great nation; the perversion of seven hundred thousand acres of the best land in India from food crops to crops of poison, a cause of the periodic famines; the demoralization of the Hindoos who produce the opium under and for the English; the British rulers of India the manufacturers of and traffickers in the opium; the friends of justice and humanity outvoted; the urgent duty of missionary societies; the action of various religious bodies in the British Parliament; Chinese victims carrying the curse to the many countries to which they are going; rapid spread of the vice in America; twenty thousand white persons opium smokers in the United States; numerous opium "dens," "saloons" and "parlors" in the leading cities, and "layouts" in small towns; repressive measures in California, Nevada and New York; absolute prohibition by the nation necessary; the enlightening and arousing of the people an imperative duty. This book presents many more startling facts.

THE BOY'S PERCY, being old Ballads of War, Adventure and Love from Bishop Thomas Percy's Reliques of Ancient English Poetry, together with an appendix containing two Ballads from the Original Percy Folio MSS. Edited for Boys with an introduction by Sidney Lanier, Editor of "The Boy's Froissart" and the "Boy's King Arthur," with fifty illustrations from Original Designs by E. E. Bensell. New York: Charles Scribner's Sons. 1882. Square, pp. 441.

This full title page tells us just what the book is. And the young people who are fond of legends and adventures of "ye olden time" have them here in such form as to save the heavy labor of searching them out from the fields of literature over which they are scattered. They are taken from those "Reliques of Ancient England" printed by Bishop Percy in 1665, and brought within the reach of those who like to read of Robin Hood and Guy of Gisborne, or King John, or St. George and the Dragon, etc. The volume is very beautiful. For sale by Claxton & Co., Phila.

THE BIBLE ILLUSTRATED. Containing two hundred and forty wood-cuts, designed and drawn by Julius Schnorr von Carrolsfeld. Philadelphia: I. Kohler, 911 Arch Street. 1883.

This book reflects credit upon the publishers. Everything about the volume is fine and substantial. The tinted paper is of excellent quality, the printing very clear and the binding first class. The contents justify all the care bestowed upon them. Two hundred and forty wood-cuts illustrate scenes and incidents in Bible History. Beneath each picture is a passage of Scripture, descriptive of the scenes, and the book has double value because they are given in two languages—German and English. The artist, whose reputation is great, has entered into the work as one who wished to help in educating the young through the eye as well as the ear, and what he has done will be a great help to parents and teachers.

"THE LAND OF THE ARABIAN NIGHTS." Being Travels through Egypt, Arabia, and Persia to Bagdad. By Wm. Perry Fogg, A. M., Author of "Round the World Letters," etc., with an Introduction by Bayard Taylor. New York: Charles Scribner's Sons. 1882. Pp. 350.

This is not a book of scientific investigations, but of the personal observation of an intelligent traveler. It describes, Egypt, Arabia and Persia, the scenes of the "Thousand and One Stories of the Arabian Nights," as the author saw them, and the late Bayard Taylor, himself a great traveler, endorses his statements and commends his book. The style is fluent, and the entire work is so full of historical facts and incidents that young and old will be interested in them. It is profusely illustrated. For sale by Claxton & Co.

THE BOOK OF FORTY PUDDINGS. By Susan Anna Brown. Charles Scribner's Sons.

This is an artistic and handy little cook-book, that devotes itself to a specialty. It contains recipes for forty puddings and ten sauces, and as the work is sold for fifty cents, that makes one cent for each. For sale by Claxton & Co.

THE AMERICAN BOY'S HANDY BOOK. By D. C. Beard. New York: Charles Scribner's Sons. 1882. Pp. 391.

A work that will keep thousands of boys out of mischief, by giving them proper amusements and cultivating in them a taste for mechanical and scientific pursuits. Any one whose resources are not developed by the suggestions here given, will, we fear, prove to be either a mope or a vicious lad. The work is illustrated from beginning to end with drawings that explain things very satisfactorily. For sale by Claxton & Co.

IDYLS OF NORWAY, and other Poems. By Hjalmar Hjorth Boyesen. New York: Charles Scribner's Sons. 1882. Square 12mo, pp. 185. Price $1.25.

Boyesen has taken righ rank as a poet, and in this cheery-looking book we have some of the choicest productions of his pen. The Idyls of Norway give us in verse some of the beautiful legends of the Scandinavians. But among the "other poems" referred to in the title page is the brightest jewel of the diadem. We refer to "Calpurnia"—the story of the little Christian girl who took the body of her martyred mother from the Flavian amphitheatre, and was the means of bringing Ansonius Mycon, the haughty prætor, to Christ. It is a beautiful story, told as well as Longfellow could have done it. Get the book and read it by all means.

KONNEUTT LAKE: A Story of Early times in Northwestern Pennsylvania. By William McMichael, author of "The Minister's Daughter." New York: W. B. Smith & Co., Bond Street. Pp. 256. For sale by J. B. Lippincott & Co., Market St., Phila.

The "early times" spoken of in this work are not too remote to be remembered by many persons who are not yet very old. The mind is carried back to the days when school-masters were barred out by scholars as the holidays approached, and the accounts of country life are very deftly given. The book contains accurate descriptions of natural scenery, persons and society, in those former days. It has specific aims: it is designed to commemorate the past, to promote country life with its rural employments, to illustrate domestic virtues, and "show that while no men or women can escape suffering and sorrow, the virtuous, the benevolent, the noble cannot fail to secure, even in the present world, a measure of true happiness."

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We take great pleasure in commending these publications. The MAGAZINE is noticed in our columns as the numbers are issued, and occasional mention is made of the other periodicals given in the above list. Our high appreciation of them is shown by the frequency with which we quote them—The WEEKLY is a strong paper that has exercised vast power not only by its written articles, but by its cartoons. It is pronounced in politics, but deals blows at wrong wherever found. The BAZAR, in addition to its good literature and fine illustrations is an immense help to the women of the land, as its suggestions in regard to dress, etc., relieve embarrassment and save a world of care. The YOUNG PEOPLE is a great favorite with us and has these advantages over many others: 1) It has not only tales and poetry and amusement, but an immense quantity of historical and scientific matter reduced to the apprehension of the youthful reader; and 2), It comes every week, and thus distributes its matter better than the monthlies.

The MAGAZINE for January has come to hand just as we are going to press, and will be noticed next week.

LITTELL'S LIVING AGE, December 26, 1882, contains: Ten Years of Italian Progress, Quarterly Review; No New Thing, Part X., Cornhill Magazine; Egyptian Dervishes, Gentleman's Magazine; Sketches from the Dutch Seaside, Blackwood's Magazine; A Gossip on Romance, Longman's Magazine; The Story of Jas. Barker, A Tale of the Congo Coast, Conclusion, Blackwood's Magazine; Baghdad on the Queen's Birthday, Blackwood's Magazine; George Herbert's Church, St. James's Gazette; and choice selections of Poetry.

Married.

On Dec. 12, 1882, at the residence of the bride's parents, by Revs. A. S. Stauffer and J. H. Pannebecker, Mr. T. Burd Zell, of Reading, Pa., to Miss Jennie Nissley, daughter of Elder John J. Nissley, of Hummelstown, Pa.

Dec. 5th, 1882, at the bride's home, by Rev. Wm. D. Lefevre, Mr. Isaac Loucks, of Hanover, to Mrs. E. E. Welsh, of Littlestown, Pa.

On the 7th inst., by Rev. H. S. Garner, Mr. Harry Long to Mrs. Josephine Wendell, both of New Paris, Bedford Co., Pa.

At Everett, Pa., Dec. 7th, 1882, by Rev. Wm. I. Stewart, Mr. John W. Koons, of Clearville, Pa., to Miss Annie Sparks, of near Everett.

Obituaries.

DIED.—At Hummelstown, on October 22d, 1882, David H. E. La Ross, aged 55 years, 9 months and 13 days.

The subject of this notice was born in Bloomsburg, Pa. He was the son of Joseph La Ross, a minister of the Reformed Church, who at that time had charge of the Bloomburg congregation. Being left an orphan he had to struggle severely in early life. But in spite of all these difficulties, he acquired an education, turned his attention to teaching, and afterwards filled the office of Superintendent of Public Schools of Dauphin county for many years. As such Prof. La Ross was loved and respected by every man, woman and child in Dauphin county. He believed, as he expressed it, not only in the education of the head, but also in a corresponding religious and moral training.

He was also for many years a faithful member of the Reformed Church, being received into the full communion of the Church by the solemn rite of confirmation by Rev. Dr. Dubbs, now of blessed memory, and he remained true to his vows, to the day of his death. For thirteen years he was engaged in superintending the Sunday-school, and up to the day of his death as teacher of one of the Bible classes. He at various times filled the offices of elder and deacon in the Church, so that he will be missed, not only in the Sabbath-school, but also at the regular services of the sanctuary. The Church as well as the community has sustained a great loss, through his death, but no doubt our loss is his eternal gain. His death was unexpected. He was recovering slowly from a severe bilious attack, when, on the 22d of October, he died from paralysis of the brain, without any previous warning. Four days afterwards we laid him gently to rest in the Hummelstown cemetery, in the presence of a large number of people. After this the sad procession moved to the Reformed Church, where his pastor preached a sermon on Rev. 14: 13: "Blessed are the dead which die in the Lord from henceforth: yea, says the Spirit, that they may rest from their labors; and their works do follow them." The Rev. Dangen, of the Methodist Episcopal Church, was also present, and followed with a few very consoling remarks. After the funeral the teachers of Dauphin county met, and adopted resolutions expressive of their sympathy to the bereaved family, and also of the high estimation in which they had held the deceased.

Resolutions of sympathy were also adopted by the Reformed Sunday-school. He leaves behind a sorrowing widow and a large family of children. It seems as if he could hardly be spared. But the Lord had need of him, and consequently He took him home to that blessed abode, where no one shall ever say, I am sick, and where no serpent hisses any more under the tree of life, or bruises the heels of those white-robed ones that stray by the fountains of light. A. S. S.

DIED.—Near Perrysville, Pa., Dec. 11, 1882, Mr. Joseph Muffley, aged 85 years and 10 months. "As a shock of corn cometh in his season," so this old father "came to his grave in full age."

Acknowledgments.

The following kind friends have remembered the Reformed congregation at Leighton, Iowa, and come to their help in their endeavors to erect a tower and procure a bell for the Reformed Church, viz:

Rev C Cort and wife, $10 00, Mrs C Hammond, of Hagerstown, Md, 5 00, David C Hammond, 2 50, Wm Gassman, 2 00, Dr M M Berry, 1 00, A I Hoffman, of Greencastle, Pa, 1 00 J C Spielman, 1 00, Miss Eliza Bumbaugh, 1 00, Miss Rebecca Rupley, 1 50. Total 25 00. Many thanks. PETER BLONTZ.

Monies received by the Classis of Lehigh from May 23, 1882, to December 7, 1882:

Ziegel charge, $25 00, Zion's do, 120 00, S White Hall congregation 61 75, Mahoning chg. 107 00, Jordan do, 92 50, Egypt do, 68 19, St John's Ref'd cong, Allentown, 100 82, Salem's do, do, 17 49, Lenhartsville chg, 35 09, Macungie do, 30 00, Tamaqua do, 11 03, Lehighton do, 20 00, Kutztown do, 26 33, Emaus cong. 9 93, Summit Hill do, 7 80, St Peter's do, 8 00, Rev N W A Helffrich, 1 00. Total, 741 93.

N S STRASSBURGER, Treasurer.

SYNOD OF THE POTOMAC.
Beneficiary Education.

St Clairsville charge, per Rev C J Musser, 10 00, Sulphur Spring do, per Rev E H Dieffenbacher, 7 00, New Paris Church, per Rev H S Garner 5 00, Waynesboro charge, per Rev F F Bahner, 5 00. Total 27 00.

Mercersburg, Pa., December 1, 1882. } WM. M. DEATRICK, Treas. Bd. of Education.

TOHICKON CLASSIS.

Statement of the finances of the Tohickon Classis, from Sept 1st, 1882, to Dec 1st, 1882, inclusive:

Bal in Treasury,	$139 00
Amt received since last statement,	228 51
	$427 51
Amt paid since last report,	325 24
Bal in Treasury,	$102 27

I G GERHART, Treas.

HOME MISSIONS.

Received from Miss Kate Eiler, per C G F, 50 cts.
W H SEIBERT, Treas.

BETHANY ORPHANS' HOME.

Received from Miss Kate Eiler, per C G F, 50 cts.
W D GROSS, Treas.

FOREIGN MISSIONS.

Received from Miss Kate Eiler, per C G F, $1 00.
R F KELKER, Treas.

FOR CURRENT EXPENSES.

Received at Bethany Orphans' Home. From Albert Bros, Pueblo, Col, $8 50, Annie C Lawfer, Allentown, 9 years old, quilt, 3 00, Edgerton and Florence congs, Wms county, Ohio, Rev E R C Meyer, 4 50, Thanksgiving offering, Ringtown cong, Rev W B Sandoe, 5 40.

BUILDING FUND.

From Reformed cong, Catasauqua, Rev J J Crist, $12 00.

ST. PAUL'S ORPHAN HOME, BUTLER, PA.

From G Schlecter, Grace Church, Pittsburgh, Pa, $10 00, I M Conroy, do, do, 5 00, W E Schmertz, 25 00, A Friend, do, do, 20 00, A Friend, do, do, 2 00, A Friend, Lancaster, Ohio, 50 00, A Friend, at S S Convention, Butler Co, 66 cts, John M Yockey, Salina, Rev J McConnell, 10 00, Katie Bucheit, 1 00, Miss Mabel G Knepper, Tiffin, O, 1 00, E Hines, 1 00, Katie, 1 00, Eddie, 50 cts, Ida, 25 cts, A Friend, 35 cts, Anamosa, Iowa, Manheim chg, Rev H Hilbish, 10 00, Cong Reedsburg chg, Wayne county, O, Rev E D Wettach, 3 25, Grace Ref Ch, Columbiana, O, Rev J H Bomberger, 5 65, Ladies' Society, 2d Ref Ch, Tiffin, O, Rev H Rust, D D, 10 00.

B WOLFF Jr, Treasurer.

No. 50 Wood St Pittsburgh, Pa

I take this opportunity of acknowledging the monies contributed towards the Ridgely Mission, and returning my sincere thanks for the kindness extended and aid received from those among whom I canvassed, and others privately appealed to. This should have been done sooner, but various causes have interfered with its preparation. We shall only specify the aggregate amount received from congregations, charges and classes, instead of the individuals from whom they were solicited, save where there was but a single person who gave.

Christ's Church, Phila, Rev Geo H Johnston, $87 25, Third St Ch, Easton, Dr Porter, 142 00, Howertown cong, Rev Cyrus Becker, 49 25, Kreidersville cong, Rev Mabry, 38 50, Ch of Ascension, Norristown, Rev H Keiffer, 20 00, Boehm's cong, Rev J S Sechler, 22 50, Christ Ch, Allentown, Dr Wagner, 20 80, Durham cong, Rev D Rothrock, 16 00, Tulpeh'n cong, Dr C H Leinbach, 26 59, Rev J B Knipe, 50 00, Riegelsville cong, Rev J C Leinbach, 30 00, Dr Reinecke's charge, 48 50, Rev A B Koplin's chg, 20 00, Pottstown cong, Rev L K Evans, 15 00, Rev N L Snyder's chg, 11 62, Third Ref cong, Baltimore, Rev C Clever, 32 00, Rev S Sweitzer's chg, 5 18, Dr McCauley's Ladies' Aid Society, Reading, 25 00, Ladies' Aid Soc, Middletown, Rev T F Hoffmeier, 20 00, Benevolent Soc, Emmittsburg, 10 00, Rev A B Thompson's cong, 5 00, Whitemarsh cong, Rev J D Detrick, 5 00 Children's Miss Soc, 1st Ch, Phila, Dr Van Horne, 10 00, Conyngham cong, Rev T Derr, 15 00, Wyoming Mission, Del Rev N J Miller, 83 00, Miss Ella V Houck and family, Frederick City, 35 00, A member of 3d Ref Ch, Baltimore, 10 00, From an unknown friend, by Rev Dengler, 4 00, Wife of Rev C Dotterer, 5 00, Alvey B Bowen, Everett, Pa, 5 00, Thos and Jacob Snow, Petrolia, Pa, 4 00, Christian Gerner, Sr, Petrolia, Pa, 5 00, From a friend, Middletown, Md, 2 00, Lebanon Classis, 40 00, Maryland do, 150 00, Lehigh do, 40 00, * Phila do, 62 66. Total, $1150 85.

* This includes the collection at Wyoming and pledges at Whitemarsh—save St Luke's, Trappe.

J. HANNABERY.

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Beginning at the very centre of the store, next north are two counters, one of them very large, and one half as large, filled to overflowing with perfumeries and other toilet articles and implements. We positively must not begin to mention names, nor even classes. The only way to get away from these miraculous things is to break away.

Next northwest is a collection of small things that people used to luxury will recognize under the name small leather articles. About the biggest thing there is a portfolio or writing-case. Pocket-books are the commonest. But such pocket-books! Oh, yes, you can get good substantial pocket-books there, with not a cent of extravagance in them; but naturally we are thinking of the brighter ones. Leather isn't fine enough. They must enamel it, paint it, deck it out with silk and shining silver and gold. Every year people get worse and worse. Every year they must have stranger and stranger things. Silk, plush, velvet and fur bags are there, with all their pretty and handy and cunning fastenings. But we must hurry on.

Next northwest are writing-papers. Here's room for a treatise. We're not going to stop. But anybody who passes that white-looking island of trade in the sea of people, without finding out what *Wanamaker Best* means, in or out of Holiday time, is a loser. What a glory has a page of pure paper!

Photograph albums are next on northwest; and here the circle widens. Is all that long row photograph albums? Is it possible that so many people didn't buy albums last year, when we brought over a ship-load almost? There's a new set of people this year, may be. At least the photographers hav'n't gone out of business. At this end are velvet frames; yonder are boxes of leather and plush. You can pay $60 for a box that a touch will spoil. Don't suppose that the things put out to show, even under glass, are the fine ones. Whisper to the saleswoman that your pocket is full of money, and that you are aching to get rid of it.

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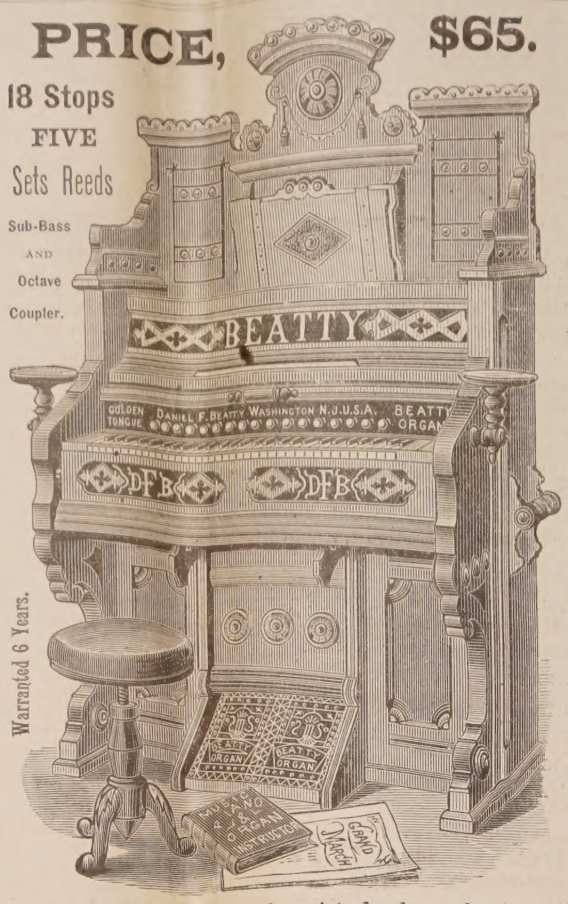

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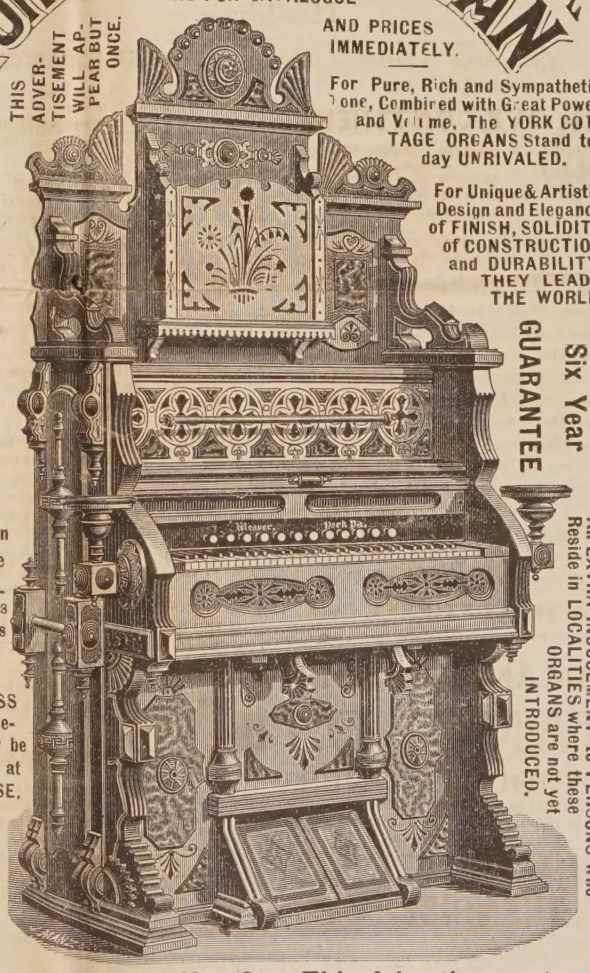

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PHILADELPHIA MARKETS.
Wholesale Prices.

MONDAY, December 18.

COTTON was very quiet, but closed steady on a basis of 10⅜c. for middling uplands, 10⅜c. for low middling and 9⅜c. for good ordinary.

FLOUR.—We quote super at $3@3.37; winter extras at $3.50@4; Pennsylvania family at $4.50@4.75; Ohio and Indiana do. at $5@5.75; St. Louis and Southern Illinois do. $5.12@5.75; winter patents at $6@6.75; Minnesota clears at $5.25@5 50; do. straight at $5.50@5.87; do. patent at $6.50@7.25, chiefly $6 62@7. Buckwheat Flour was quiet and steady at $3.25@3 50 ℔ 100 lbs for poor to strictly choice. Rye Flour was dull at $4 ℔ barrel for choice Pennsylvania.

WHEAT.—Sales of 1800 bushels No. 1 red in elevator at $1.09¼, with seller at $1.09 in grain depot; 2400 bushels No. 2 red in grain depot and elevator at $1.08, closing at $1.07½ bid and $1.07⅞ asked for spot and December in elevator; 5000 bushels January at the close of the second call at $1.08⅝, with $1.10½ bid and $1.10⅞ asked early for February, but closing at $1.09⅜ bid and $1.10¼ asked; $1.12¼ bid and $1.12⅝ asked early for March, but closing at $1.12 bid and $1.12½ asked.

CORN.—Sales reported comprised 6800 bushels new in lots to the trade at 54@59c. for rejected yellow; 59@60c. for No. 3; 60@62½c. as to location for steamer, and 65@66c. for sail mixed and yellow on track; 3000 bushels steamer white on track at 60@61c., with rejected do. quoted nominal at 50@53c.; sales also of 20,000 bushels steamer for Liverpool steamer of December 20 at 62½c. in elevator; small lots do. to fill freights taken on track at 61½@62c.; 80,000 bushels sail mixed late yesterday for January shipment at about 63c. f. o. b.; 40 000 bushels December sold to-day in elevator at 66⅜c.; 5000 bushels do. do. at 66½c., the closing rate; 15.000 bushels January at 62½@62c., closing at 61½c. bid and 62c. asked; 10,000 bushels February at 61½c., closing at 60½c. bid and 61c. asked, with 61½c. bid early for March, but closing at 61⅜c. bid and 61⅝c. asked.

OATS.—Sales of 3 cars white at 49c.; 5 cars No. 2 do. mixed quoted at 49½@50c., with No. 2 mixed quoted at 46½@47c. Futures were firmly held, but quiet, closing at 49c bid and 49½c. asked for No. 2 white December; 48½c. bid and 49c. asked for January; 48⅜c. bid and 49½c. asked for February and March.

RYE was dull at 64@65c. for Southern and Western, with sales of Pennsylvania in small lots at distilleries at 65c., but quoted on 'Change at 67@68c. for car lots.

SUGARS.—Raw were wholly nominal in the absence of stock. Quotations were 6⅞@7c. for fair to good refining muscovadoes. Refined were in good demand and firm with light offerings. We quote granulated at 9@9⅛c.; crystal A at 8⅞c.; confectioners' A at 8⅜c., and standard A at 8⅛c.

PROVISIONS.—We quote Mess Pork at $19@19.50; dry salt shoulders, 8c.; do. smoked 9½@10c.; pickled, shoulders 9@9½c.; do smoked, 10½c.; pickled bellies, 11⅜@12c.; do. smoked, 12½@13c. Loose butchers' Lard, 10⅜@11c.; prime steam do., $11 25@11.37; city kettle do., 11⅛@12c. Dried Beef, 12@14c.; Beef Hams, $18@19; Sweet pickled Hams, fresh packed, 10½@10⅝c.; do. fully cured, 12@12½c.; smoked do., 13½@14½c. Extra India Mess Beef, $27; City family do., $15.50; Lard Stearine, 12¼@12½c.; Oleo do., 9¼@9½c. City Tallow in hogsheads firm at 7⅜c.

BUTTER.—We quote creamery extras at 39@40c.; do. fair to prime at 32@37c.; held lots, 27@30c.; Bradford county fresh tubs at 33@34c.; selections higher; New York do. do. at 32c.; Western extras, 29@30c.; do. firsts, at 25@27c.; rolls, 22@28c., as to quality; common and medium shipping grades, 13@15c. Prints, fancy, 40@42c.; do. firsts, 35@38c.; do. seconds, 30@33c.

EGGS.—Sales of Pennsylvania, New Jersey and Delaware extras at 32c.; Western do. at 30c; do. fair to good 28@29c.; held lots, 24@27c., and limed 24@25c.

POULTRY.—We quote dry-picked Chickens, choice, at 15c.; good, 13@14c., scalded, 11@12c.; Ducks, 12@14c, as to quality, some extra lots 15c.; dry-picked Turkeys, choice, 16c.; selections, fancy, 17c.; do. good, 14@15c.; do. poor, 12@13c. do. scalded, 11@13c.

HAY AND STRAW.—We quote choice Timothy at $16; No. 1 do. at $15, and No. 2 do. at $14. Rye Straw was dull at $13@18.50, as to quality.

SEEDS.—Clover was scarce and firm at 10@10½c. ℔ lb for fair to prime. Timothy was dull and nominal at $1 70@2 per bushel for fair to choice. Flax was dull at $1.25@1.28 per bushel.

FEED.—Sales of 1 car car winter Bran on track at $17.50, with prime spring do. quoted at $17.

PETROLEUM.—Export business continued at a standstill, but the market was nominally unchanged at 7½@7⅝c. as to test, for refined, in barrels, and 9½@10½c. for cases, as to brand.

Live Stock Prices.

The receipts for the week were: Beeves, 3000; sheep, 11,000; hogs, 5500. Previous week: Beeves, 4000; sheep, 12,000; hogs, 4000.

BEEF CATTLE were in light supply, and prices advanced from ¼ to ⅜c. ℔ lb, and at the close of the market a number of butchers were left without stock. Quotations: Extra, 6½@6⅝c.; good, 5⅞@6⅜c.; medium, 4⅞@5½c.; common, 3½@4½c.

MILCH COWS were scarce and wholesale rates were high, consequently city buyers held off. We quote from $40@80 per head.

SHEEP were dull and unsteady all the week, until the opening yesterday, when prices were stronger and continued so up to the close. Lambs were dull and neglected, except for choice extra, which were wanted at full figure, while veal calves sold readily at good rates. Quotations: Extra, 5½@5¾c. good, 4¾@5c.; medium, 3⅞@4½c.; common, 3@3½c.; fat ewes, 4¼@4⅝c.; thin do. 3½@4c.; Chester county lambs, 5@6⅝c. Western lambs, 4@6c.; veal calves, 7@10c.

Hogs were in full supply and prices were weaker, in sympathy with the West. Quotations: Extra Chicago, 9⅜@10c.; good, 9¼@9⅜c.. medium, 9@9¼c. common, 8½@8⅝c.

CITY DRESSED BEEVES were active and closed at 6½@9½c., the former rate for common stock, while Western dressed were in demand at 7½@9c. Sales last week: Thomas Bradley, 210 head Western dressed, 6½@8¾c.; John Taylor, 39 head do., 6⅞@8½c.; Thomas Bradley, 106 head city dressed, 7@9⅝c.; C. S. Dengler, 108 head do., 7@9c.; A. A. Boswell, 111 head do., 7½@8⅝c.; Harlan & Bro., 75 head do., 6@9c.; H. G. Beckman, 56 head do., 6½@8⅝c.; J. F. Lowden, 57 head do, 7⅜@9c.; Rodger Maynes & Co., 145 head do., 6½@8c. Dressed Sheep were active. Samuel Stewart sold 1009 head at 6@8½c., and 117 head dressed lambs at 8@10c.

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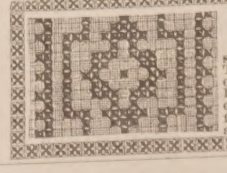

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